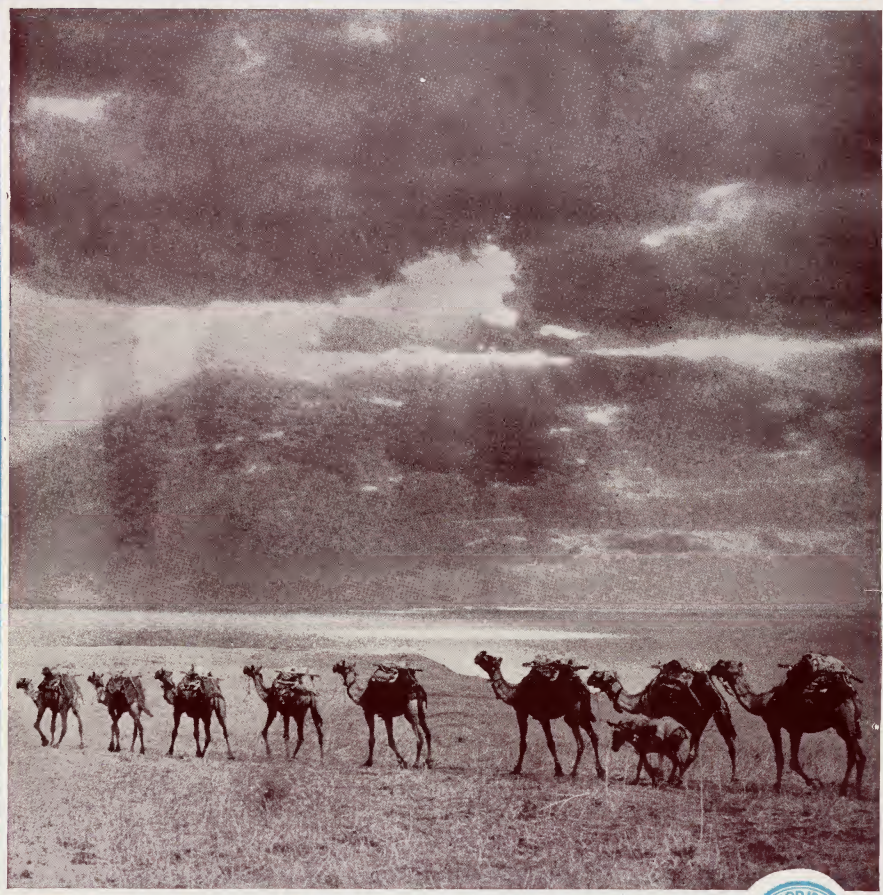


# The IMPROVEMENT ERA



In this issue:

The Meaning of Religion in the Life of John Hafen

Education of Latter-day Saints

The Jewish World in Which Jesus Lived

Fiction : Poetry : Departments



JANUARY, 1936

Volume 39 Number 1

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## Out of the Darkness, a Star

By L. PAUL ROBERTS

*"A<sup>N</sup> EYE for an eye" was the Law;  
A tooth took a tooth for its pay.  
Then, out of the darkness, a Star,  
To show us a new, better way.*

*Out of the darkness a Star,  
Bringing new light from above;  
Pointing the pathway to Peace;  
Lighting the highway to Love.*

*The wiser ones followed the Star;  
Nor tried to persuade or inspire,  
And others who watched from afar  
Drew deep-rooted feet from the mire.*

*Out of the darkness, a Star,  
And man raised his eyes from the sod;  
Saw things anew as they are;  
Felt his own kinship with God.*

ILLUSTRATED BY  
MARY ROBERTS

M. Roberts



# The IMPROVEMENT IEIRA

Volume 39 Number 1  
JANUARY, 1936

## EDITORIALS

Jacob's Message .....	J. A. W. 32
The Uncut Book .....	M. C. J. 33
President George S. Romney .....	H. R. M. 32

## ARTICLES

The Meaning of Religion in the Life of John Hafen .....	B. F. Larsen 5
A Notable Experiment in Religious Education .....	Dr. John A. Widtsoe 8
The Education of Latter-day Saints .....	Dr. Franklin S. Harris 14
The Jewish World in Which Jesus Lived .....	William Creighton Graham, Ph. D. 17
A Ten-Point Program of Crime Control .....	Dr. Arthur L. Beeley 18
The Covered Wagon Takes a Journey East .....	Mary F. Kelly Pye 22
Birds and the Bible .....	Gretchen L. Libby 24
He Made 'Em Like Spinach .....	Henry Maxfield 26
Pigmy Elephants .....	Mary C. Shaw 19
What's It Good For? .....	Margaret Moloney 11

## FICTION

The Startled Deer .....	James Sterling Ayars 12
O Little Town .....	Florence Hartman Townsend 20
A Silver Girdle—Part V .....	Claire W. Noall 28

## POETRY

Out of the Darkness, A Star .....	L. Paul Roberts 1
At Bethlehem .....	Clara Aiken Speer 3
Where Men Have Heard .....	Queenia Davidson Miller 3
Desert Sentry .....	Jean McCaleb 11
The Beauty of Death .....	Translated by Edward I. Malouf 19
New Year .....	Rena Stofenburg Travels 31
Sonnet to Stars .....	Roxana F. Hase 31
Evening Scene .....	Eva Willes Wangsgard 31
To A Poet Unsung .....	Catherine E. Berry 31
Fragments .....	Elizabeth Burningham 31
Living Lyrics .....	Grace P. Smith 31
Pity .....	Edgar Daniel Kramer 31
On a Restless Night .....	Ardyth Kennelly 31
Service .....	Arthur Wallace Peach 31
A Little Child .....	Lgdia Hall 31
Gesture .....	Margaret Jane Cole 31
Rich .....	Edgar A. Guest 34
After Rain .....	Isabelle Sharp 50
Greatest Healing Power .....	Elinor C. Woolson 51
A Tree in Silhouette .....	Estelle Webb Thomas 53
Enchanted Poplars .....	Naomi S. Scott 54
Water Music .....	Ethel Romig Fuller 59
Footprints on the Aspen Fir Trail .....	J. S. Stanford 62

## DEPARTMENTS

Exploring the Universe .....	Franklin Stewart Harris, Jr. 30	Joint Program .....	44
Church Moves On .....	35	Adults .....	45
Screenings .....	36	Seniors .....	46
On the Bookrack .....	37	M Men .....	46
Music Page .....	38	M Men-Gleaners .....	46
Ward Teaching .....	40	Gleaners .....	47
Priesthood: .....		Juniors .....	47
Melchizedek .....	41	Explorers .....	48
Aaronic .....	42	Scouting .....	48
Mutual Messages .....	44	Bee-Hive Girls .....	48
		Your Page and Ours .....	64

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## THE COVER

Galilee—Mount Of The Beatitudes  
Photo—Adelbert Bartlett, Santa Monica, Cal.

WE trust that the caravans of all our readers will come home to them during the year 1936 and that other and larger caravans may constantly go out from them into all the world bearing their love and good will to all peoples. The following note came with the picture on our cover:

The plain of Ahma, which ends at the famous Horns of Hattin or traditional Mount of the Beatitudes, right center skyline, where Christ gave to the world one of his greatest sermons, on the sunny heights above blue Galilee, today is on the route of the caravan trail between the Valley of Jezreel and Bethshan on the south and the foothills of the Labanon Mountains on the north. Camels . . . bearing each its mystic load . . . are shown here crossing the Plain of Ahma in which the Crusaders were disastrously defeated by Saladin at the Battle of Hattin in 1187 A. D. and the Latin Kingdom of Jerusalem came to an end. A sunburst over Galilee glorifies the famous Mount.

A MAGAZINE FOR EVERY MEMBER OF THE FAMILY



# AT BETHLEHEM

By CLARA AIKEN SPEER



BEYOND Jerusalem they paused a little while  
And gazed upon the village just below,  
Mary upon their humble little beast,  
And Joseph by her, in the long ago.

They thought of centuries ago when came  
To Boaz's fields the lovely alien Ruth,  
Gleaning the barley harvest, reaping, too,  
The great rewarding of her faith and truth.

Their minds went back to David, shepherd lad  
And warrior, loyal friend and wandering  
And hunted fugitive, wise general,  
Poet and singer, great and generous king.

But did they know that these historic tales  
Which were so wonderful and dear to them  
Were but the prelude to the great event  
Which was to be that night in Bethlehem?

Ah, holy pair, you journey now alone;  
But through uncounted years the path you take  
Shall lengthen, deepen, until all the world  
Shall walk upon it, for the Christ-Child's sake.



*The Garden of Gethsemane at Evening*

*Photo by Adelbert Bartlett.*

PERHAPS His hand had never known  
The touch of graven temple stone;  
Perhaps His patient thought and skill  
Had never carved an ornate sill.

His was a humble art and rude,  
The tools He used were rough and crude,  
To turn a yoke that an ox might toil,  
Or a wooden plow for sunburnt soil.

## WHERE MEN HAVE HEARD

By QUEENA  
DAVISON  
MILLER

With reaching grace of arch and spire,  
Windowed nave and recessed choir,  
Beauty grows where men have heard  
The message of His living Word.





"ASPENS"

By JOHN HAFEN

One of the loveliest pictures in the Springville collection. Hafen was famous for his aspens.





JOHN HAFEN

**H**ISTORY presents many examples of sincerely religious men and women. There are certain outstanding characteristics which we generally associate with the truly Christian life. These qualities in conduct may be used as measuring sticks for determining the extent to which we try to make our lives conform to the teaching of the great Master.

The longings, the faith, the sincerity, the benevolence, the loyalty of a man cannot be measured accurately. These are registered in the hearts of loving disciples and warm friends. But we can compare certain aspects of conduct with fundamental Christian ideals and determine, somewhat, a man's position as a Christian brother.

The call to service is one of the first sure signs of conversion. The Christian ideal requires that a man give of himself in order to grow in goodness. John Hafen's life was full of sacrifice and it was dominated by a desire to reveal greater aesthetic and spiritual harmony to all whose perceptions were less keen and to those whose understanding was less mature.

Hafen loved the wonders and beauties of this world. He was driven by a desire to express this beauty which so impressed him. As a boy he tried to tell, in his crude way, the feelings which came to him in the presence of flowers and trees and sunlit mountain-tops and fleecy clouds in the sky. He searched the fields and woods and explored

# THE MEANING OF RELIGION IN THE LIFE OF JOHN HAFEN

By B. F. LARSEN

*For years John Hafen's paintings have had an up-pull upon the lives of thousands of people who have beheld them. This article may reveal the reason why, for though the pictures may have been a meadow over which the gulls were flying, alders in spring, or the old tepees, they were painted by a deeply religious man working under the spell of a religious emotion. The author, B. F. Larsen, himself an artist, has caught the deep significance of Hafen's manner of living.*

**BECAUSE** this letter is so characteristic of President Heber J. Grant, and because it gives such an insight into the manner in which he has smoothed the way for scores of struggling people, we think it worth-while to publish it in full. Those who enter the Church Office building should not neglect their opportunity to become acquainted with John Hafen through his immortal paintings. We are sorry not to be able to reproduce the "Old Tepee," one of the choicest of the Hafen pictures in the Springville Art Collection, but its delicate mist reproduces so poorly in black and white that a reproduction would give the wrong impression of the famous piece.

December 3, 1935

Dear Brother Merrill:

Answering your request that I write something regarding John Hafen, I will say that I consider that he was by far the best landscape artist Utah has ever produced. I am very fond of his "paintings." After visiting art galleries from Scandinavia to Italy, I found upon my return every one of my paintings by Hafen looked just as good to me as any that I saw in Europe—they had not deteriorated in the least; while all the other paintings in my house did not begin to look so well to me as they did before I took my trip to Europe.

He was always "hard up" financially, because he would paint a picture, and then spend a lot of time trying to sell it. Finally, I conceived the idea of hiring him for three years and agreeing to take his entire output. I got Joseph Geophegan and two or three of my friends to contribute two, three, four, five, six hundred dollars each, and I applied to President Lorenzo Snow for \$1200. He said, "I will hire him and let the Church have all of his paintings." So I dropped the matter. Shortly

the mountains for lovely themes to express. As a young man his vision had increased and his ability to express had developed, but he encountered the difficulties of many men who have espoused a spiritual ideal in the midst of a pleasure-seeking world.

Paints cost money and the artist needs food and clothes. Hafen found himself between two apparently opposing forces: the desire better to understand the spiritual and aesthetic aspects of the world and the attainment of a better means of expression were in conflict with the necessity of providing proper food and adequate clothes and shelter for his wife and children. In this struggle to balance these conflicting necessities, which lasted during his entire life, we see one phase of his religious life manifested.

True religion gives us a conception of God as a Father who loves and cares for His children. Hafen drew close to God and asked for guidance and help every day.

Religion does not help us to escape our problems. It helps us to meet difficulties with peace, dignity, and fortitude. It requires purity, humility, charity, and self-sacrifice.

**HAFEN** decided upon an art career at an early date. But it takes time and training to become an artist. One must have the urge to express, but skill of expression is also important. Hafen came in contact with our early pioneer artists; Ottinger, Lambourne, and Wegge-land gave him advice and help. He worked with Adams, Kerby, Jepper-

son, and other self-taught men. He reached a point where the desire to go to the great art centers of Europe and perfect his drawing and color technique became a driving force which gave him no rest.

He found a sympathetic advisor in George Q. Cannon, of the First Presidency of the Church. President Joseph F. Smith was also very much interested as was President Heber J. Grant, then an apostle. These men realized that art is a great factor in religious advancement. A plan was finally worked out whereby John Hafen, John B. Fairbanks, and Loris Pratt were sent to Paris by the Church to study art. The Church agreed to advance the money required for this training and the artists promised in return to devote a certain portion of their time to the decoration and beautification of the temples of the Church. Later the name of Edwin Evans was added to the list.

It took some time for this plan to mature. While the First Presidency were deciding what to do, Hafen, Fairbanks, and Pratt took a walk to

*after this, I was called to Japan and was home only six weeks when I went to Europe to preside over the European Mission. President Snow died two or three months after I went to Japan, and as I understand it, Brother Hafen was hired for only one year. It was my understanding that his paintings, with the exception of the few that we have in our building, were in a box which has been lost.*

*The painting in the First Presidency's office is admired by everyone who sees it, and people who claim to be judges of art say that he was a remarkable artist.*

*In the Onyx room adjoining the Presidency's Office, we have a painting by John Hafen depicting a snow storm; I do not think that anyone has ever painted anything finer.*

*When John Hafen died he left a fine painting of Mt. Timpanogos. I heard that his home was mortgaged so I went to his wife and said: "Sister Hafen, you get the administrator of his estate to sell this picture to you for \$500 and I will buy it from you for \$2000, getting my friends to pay part of the money and it will pay the mortgage on your home and leave you \$500 to the good. I had no difficulty whatever in doing that. I said, "I'll get the state to pay \$1000 for it to put it in the Alice Merrill Horne collection. I will go to them*

the top of Ensign Peak, where they knelt in prayer asking God to touch the hearts of the Church leaders and give them wisdom in making their decision. The decision was favorable for the artists and they felt in their hearts that their going to Europe was a direct answer to prayer. They prayed continually for strength to achieve. In leaving London for Paris, Hafen wrote to his wife at home, "This I think will close our sightseeing in London, for tomorrow we leave for Paris, the field of our mission. May God strengthen us for the great and noble work."

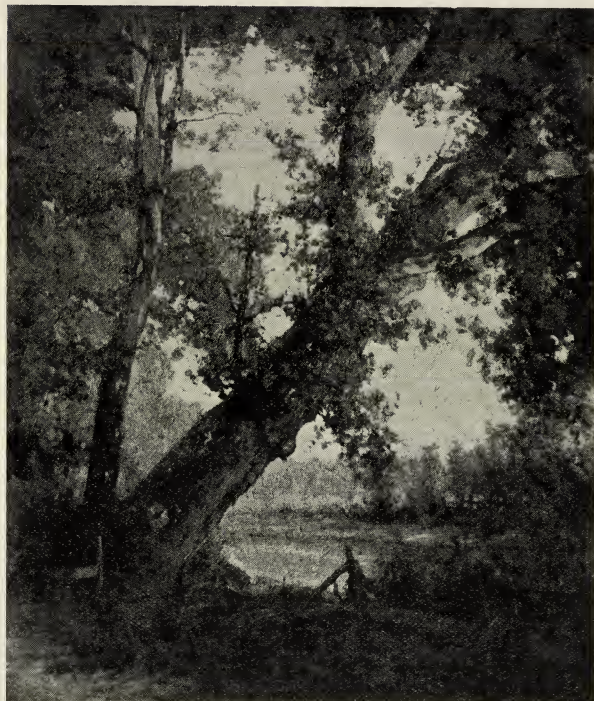
Within three days he wrote again, this time from Paris. His letter says, "I hope above all things that God will give me divine assistance so I can make unusual progress. I acknowledge the hand of God in answering my daily prayers." In the same letter of July 25, 1890, he says: "There is a herculean task before me which if I accomplish in so short a time allotted for me to stay here, it will be through the miraculous power of God and nothing short of that."

HAFEN believed that if a man lives worthily he is entitled to the companionship of the Holy Spirit. That from this source one can and should receive practical guidance and help. He was constantly trying to live worthily. This is one source of his great hope and as he believed, also was responsible for his success as an artist.

On the twenty-sixth of July he wrote, "I can truly say that I have enjoyed the companionship of the Holy Spirit constantly. I hear men say that anyone has no need of coming over here unless he can stay at least three years. But people that talk thus do not know what motives are actuating me, nor in whom I put my trust, neither do I tell them for they would only scoff at it.

"I realize more than ever the good that will result from this mission, for if I would return even so soon as now, what I have seen is of inestimable benefit to me. It has humbled me as a child. I feel that I will have to commence at the bottom and submit myself wholly to my Heavenly Father. In times past I have found ideas, how one should paint, and what kind of aim a painter should have. While those ideas were correct and I have no occasion

*"Windows" or "The Old Sycamore,"  
by John Hafen*





to change my opinions, yet I could not see how or through what method they could be attained, neither how high a degree of perfection those ideas could be carried to by a being. I have now the privilege of seeing the highest pinnacle of success, and not only that but the sky and space beyond that. Whether I will ever pass that point or even approach it, will depend wholly upon my faithfulness to the Gospel and the assistance of Almighty God. Such attainments your prayers and the prayers of my brethren and sisters will greatly assist me to accomplish. I have felt the effects of your prayers, and also of my brethren ever since I have left home. No one knows, except God, how much I need those prayers. I did not fully know it myself until I came here."

HE SEEMED obsessed with the idea that with God's help he could accomplish much more during his stay in Paris than the men who were not so actively putting their trust in God. He emphasizes many times the necessity for keeping close to God for protection against temptations and also for the purpose of "making gigantic strides onward in drawing abilities."

On the eighth day of August he wrote to his "beloved Thora," "I have a testimony that the Lord will enable me to accomplish all that is necessary in the year allotted for me to stay here." One of his companions suggested that it would probably be necessary to remain two or even three years. "But I tell him," Hafén said, "that he may entertain such ideas but I do not. I am booked for a year, but more than that, God's servants have blessed me with power to accomplish my mission and get all the knowledge of art required, and I know that God is able to help me to live so that I will realize these blessings. I have acted continually in harmony with the promptings of the Holy Spirit, and the result has been good every time."

To John Hafén revelation was not merely something to argue about and substantiate from scripture. To him it was a reality. Through the Holy Spirit, God was communicating with him, guiding him, and touching his soul with a heart-felt assurance. He was not dealing in idle words when he said, "I can truly say that I have enjoyed the companionship of the Holy Spirit constantly." Often his letters tell

and tell them, 'If you will give \$1000 for this picture, (it is a \$2000 picture) I will raise the other \$1000. I will subscribe \$50 and get my friends to subscribe \$25 or \$50 and raise the other \$1000.'"

The state took it, so Sister Hafén got the mortgage cancelled, and the state owns the picture now.

I remember that one day he came into my office with a small picture for which he wanted \$250. I bought it. Later on he came again and wanted to sell me a \$50 picture, and I said: "John, I never look at that last picture I bought from you, but that I think that I got it too cheap, so I am pleased to give you another \$50 for that other picture and you take this one and sell it to somebody else." That \$250 picture, I feel sure, is going to create ill will among my family when I pass away, because every one of my daughters has spoken for it, and nearly everybody who sees it says that it is one of the finest, if not the finest, little picture John Hafén painted.

Sincerely your brother,

*John Hafén*

of circumstances which discourage and crush men. He expresses humility and hope and constantly refers to his belief in help from the Holy Spirit and to his trust in his Heavenly Father.

Hafén lived close to God. He had a prophetic, sensitive spirit. He knew that his ideas seemed childish to those who did not understand. He knew that he was helped and sustained by this closeness to God the Father.

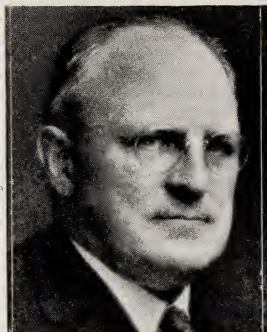
True religion is active and not passive. John Hafén believed in the power of the Church to help men. He was an active church member, always participating in meetings with members of his own Church wherever he went. In Paris when there were only four young men of the Latter-day Saint faith, they organized for Sunday School and Sunday service and conducted these services with no other members present.

JOHN HAFÉN loved and understood nature. To him it was created by

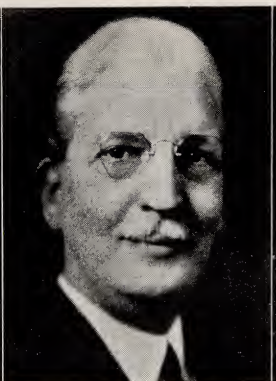
(Continued on page 56)



The first painting presented to the Springville collection by John Hafén



Dr. Frank C. Touton,  
Vice-President



Dr. Rufus B. von Klein-smid,  
President of U. of Southern California



Dr. John Godfrey Hill,  
Dean of the School of Religion

# A NOTABLE EXPERIMENT IN RELIGIOUS EDUCATION

By DR. JOHN A. WIDTSOE



Dr. John A. Widtsoe

*The University of Southern California has launched an experiment in religious education. The Church of Jesus Christ of Latter-day Saints was invited to participate. This article is by Dr. John A. Widtsoe, editor of The Improvement Era and former Commissioner of Education for the Church, who is conducting the experiment for the Mormon Church.*

universities take part in religious and spiritual education; second, that fully acceptable courses of study, of university grade, may be built from the content of organized religion, and, third, that the objective of the experiment may be more effectively gained by allowing each religious group to present its history and doctrine. These will all be tested as the work progresses.

The need of religious education is sensed by the nation. It is being realized that national welfare, as well individual happiness, can be attained only by the acceptance and use of the conceptions and principles of righteousness, which constitute religion. In recent years, parents have practically surrendered the training of their children to the schools. The school day takes the time and strength of the student. The school so far has specialized in information on every conceivable subject, except religion and its products, character and conduct. Yet conduct determines the success of a life. Knowledge may be used for good or for evil; how it is to be used is life's most important consideration. The proper training of the spirit is even more important than the training of body or mind. The time has come when the school, which has taken over the major training of youth, and therefore of the nation, should accept responsibility for religious education. It should give at least as much time to

THE University of Southern California, located in Los Angeles, has undertaken an experiment in religious education which should claim the attention of all Americans. Indeed, the developments from this experiment may in time modify, to the advantage of the nation, the ideals and practice of education in the United States; and its effects may be felt beyond the boundaries of our own country.

Several religious groups or denominations have been invited by the university to present their history and organization, doctrine and philosophy, in classes especially organized for the purpose. Registration in these classes, while open to all students, is wholly voluntary, and intended primarily for students of the faith represented by the class. The lectures are given on the uni-

versity campus; and students who complete the required work receive suitable university credit towards graduation. In short, religion, as understood by a group of believers, is placed on a level with recognized academic subjects, such as history, science, or philosophy.

The teaching of these courses is hedged about by only two, but necessary, restrictions. The work must be given in a strictly academic manner, by teachers of university training and fitness. The courses must be expositions of the faiths and not arguments for their truth. Proselyting belongs to the church and church institutions. These are desirable safeguards for the groups interested as well as for the university.

Running through the experiment are three main thoughts. First, that it is desirable and necessary that



the teaching of the existence of God and the principles that build a worthy character and lead to righteous conduct, as of algebra or English, chemistry, or physics. Were this done, good effects would soon be felt throughout the nation.

The constitutional provision for religious liberty has no doubt deterred the schools from making more active attempts in the field of religious education. The intention of the fathers of the country has been misunderstood. It cannot mean, in a country in which the coins bear the motto "In God We Trust," that the religious impulse shall be absent from our national activities. It is rather a guarantee that every man shall be allowed to believe as he chooses. The problem of the school is how to give all an opportunity to study religion, without forcing any particular brand of religion upon them.

THE FIRST step is to give religion a place and dignity comparable with other academic subjects. The fact that religion as a study is largely ignored by the school, has separated religion, in the minds of youth, from other human knowledge and practice, and placed it on a lower plane. To the average student the school is clearly a part of life; but the church-offering of religion seems a thing apart from it. To give religion academic recognition in this school-ruled age would join school and church in the cause for human betterment.

The university, any university or college, may advance the cause of religious education by four accepted academic devices.

First, it may and should foster a friendly faculty attitude towards religion and religious training. The intimacies of the class room are powerful in directing the thoughts and aspirations of students. Teachers may drop a word of good-will here, may make a moral comparison there, may point a lesson in conduct in almost every lecture. Great teachers recognize that the chief purpose of church, home, and school is to train youth for a worthy maturity, and do not hesitate to make the end of their teaching the making of men. They understand that what a man knows is unimportant in comparison with what he is and does. In a God-fearing country, and our country still remains one, professors who under the cloak of academic freedom express any and every personal opin-

ion or interpretation in the fields of physical and social science, should not sputter when favorable religious opinions are voiced. The unbelieving professor has the right to cherish his own views, but violates his trust when by direct teaching or innuendo he weakens the religious faith of his pupils. No really honest teacher fails to label facts and inferences as such. It is over the theories of the learned, not over

their facts, that immature minds stumble and fall. Every worker with youth knows this to be true. After all, universities, private and public, belong to the people, for the good of the people, and teachers are employed to teach the accumulated truth of mankind under the objective of those who support and own the institutions.

*Mudd Memorial Hall of Philosophy,  
University of Southern California.*



Secondly, the university may promote general religious teaching and life on the campus. There are many non-denominational religious subjects that may properly be taught by any university, however hesitant about the teaching of religion. Comparative religion, the history and literature of the Bible, the lives of Bible characters, are but types of many courses dealing with non-denominational religion which in the hands of responsible instructors would be effective in leading youth along the path of righteousness. Similarly, lecture courses on religious subjects, for students and the public, are valuable aids in the cause. Endowments for such lectureships have been made, as the Ingersoll lectures at Harvard University on the immortality of man, or the Terry foundation at Yale, on the harmony of religion and modern thought. Then there are organizations, such as the Y. M. C. A., the Y. W. C. A., the Roger Williams Club (Baptist), the Newman Foundation (Roman Catholic), the Deseret Clubs (Latter-day Saints) which on many a campus attempt to give religious help to students and could profitably be encouraged and supported by the university. In Los Angeles, the University Religious Conference is doing much good in interesting the churches in giving students suitable religious guidance, and in giving direction to the work to be done.

A THIRD type of university assistance to the cause of religious

education is indirect, but of far-reaching importance. The university sets up entrance requirements, and thereby compels, measurably, the high schools that feed it to shape their courses of study accordingly. In turn the demands of the high schools tend to affect the elementary schools. In that manner the entrance requirements of the university determine the whole course of lower education. The requirements, once set up, are changed with difficulty, for the law of inertia operates within as without college halls. If the university would frankly say that Bible subjects and other approved religious subjects, properly taught, would be given full credit toward entrance, religious teaching of high school grade would promptly respond. Today, largely because of this situation, character education is taught in a somewhat indefinite manner without label or place, through the good example of teachers and curriculum content, all of which is good but too indefinite as shown by the increasing scepticism of youth. What is needed is definite teaching, classes in the subject, and texts as in other school subjects. A generous unbiased attitude towards the subject of religion would recognize through modifications of entrance requirements the need for instruction in human conduct upon the basis of righteous principles. Many privately controlled universities accept

*Bridge Hall, where the experiment is going forward.*

such credits, but usually at an unfair discount, and some state institutions do so also, with great discount, and with more reluctance. The L. D. S. seminaries of high school grade ask for high school credit for two years of daily study of the Old and New Testaments. Accepted texts are followed; correct methods of teaching are employed, and the teachers are fully accredited. Nevertheless, only one-half the normal value of the credit is allowed, if at all, by the state departments for such work, and it is usually further reduced by the university, when the subjects are presented for admission. Here lies one of the main opportunities of the university to forward the cause of religious education.

Closely allied to the foregoing thought is the need of having the university accept credits for religious study of college grade earned in religious institutions of collegiate standing. The Church of Jesus Christ of Latter-day Saints, for example, withdrew from the field of secular teaching as the state became able to take over the work, but it has retained religious teaching as its natural concern. Consequently, just as seminaries have been instituted to provide religious education for high school students, institutes have been formed to do the same for college students. Credits for work done in such institutes and similar institutions should be, and indeed sometimes are, accepted by universities.

The fourth method, and in many respects the ideal one, by which the university may advance the cause of religious education, is the one now being tried out by the University of Southern California. To give religion, as accepted today, a place in the curriculum, on the college campus, for college credit, gives the work a dignity to which it is entitled, and which in time will win practically every student in each group, with immeasurable profit to our own and future generations. The amount of work so given need not be large; every academic conformity may be required of those who teach and study; but the results will have major value in shaping the character and conduct of our coming citizenship. Regular, consecutive study of the gospel would be a powerful means of implanting religious ideals in the minds of students.

There can be no question about





the practicability of organizing the content of a religion of any large group of believers into a suitable university course, in which information and mental development as well as spiritual stimulation may be gained. It will mean no doubt, the organizing of the material at hand according to academic practice, and eventually, the preparation of text books. There is ample material in any sound religion to supply the teaching needs of a brief university course.

To allow each denomination the privilege of teaching its own program is the most unique feature of the experiment, which, however, comports with good teaching practice, and enlarges the field of service. They who know a subject and are filled with it, teach the subject best, and criticism from the outside that incorrect views are set up are silenced. Many who would not care to enter a general course in religion, will join their own group. Naturally, the university faces some problems in this matter, but can no doubt solve them all. Since the history of human thought, or comparative religions, or the wisdom of Buddha, are taught without question in most American universities, why should not the established and organized faith of any large group of intelligent, modern people be taught to those interested?

THE University of Southern California which has undertaken this experiment was founded in 1879. It is located about three miles from the center of Los Angeles, across the street from the beautiful Exposition Park, with its gigantic Coliseum. The many buildings, constructed mainly after central Italian architecture, are not only beautiful to look at, but well designed for purposes of instruction. The new million-dollar Doheny library is among the finest in the world. More than five hundred full-time, and over three hundred part-time teachers instruct the nearly 15,000 students. Among the faculty are many eminent scholars. The faculty represents many faiths, as do the students. Several professors are Latter-day Saints; and an increasing number of Latter-day Saint students are in attendance. It maintains schools or colleges in letters, arts, sciences, philosophy, speech, journalism, music, religion, law, dentistry, pharmacy, commerce and business administration, education, social work, architecture,

medicine, and government, in addition to a graduate school (now celebrating the twenty-fifth anniversary of its founding), a university college for afternoon and evening students, and a summer school. A friendly, wholesome spirit pervades the institution. The University of Southern California has a permanent place in the sisterhood of American universities.

At present the courses in religion discussed herein are given by four faiths: Episcopalian, Protestants, Jews, and Latter-day Saints. The classes are all that could be hoped for in view of the limited time that was available for advertising before the school term opened. The evening Latter-day Saint class is filled to overflowing. The movement promises to grow in popularity.



#### DESERT SENTRY

By Jean McCaleb

Did you see Spanish swords of  
old flash bright?  
Are you enchanted by the magic  
of the desert night?

An ancient, giant cactus,  
On never-tiring duty—  
A sentry ever watchful,  
You guard this moon drenched  
beauty.

Did you see redskins dash, on  
trails of early glory?  
Is history's brilliant light caught  
in your crimson story?

Colossal, jade-clad soldier,  
A guardian staunch you stand;  
What wondrous, scarlet volumes  
Time hides in desert sand!

The vision and courage of those who are responsible for this experiment should be fully appreciated by all who love their land and wish it continued prosperity. The official authority to undertake the work came from Dr. Rufus B. von Klein-Smid, the brilliant president of the University; Dr. Frank C. Touton, the dynamic, scholarly vice-president; and Dr. John Godfrey Hill, the cultured, broadminded dean of the school of religion.

One draws a deep breath and says, "Can it be that, to instill into youth faith in God and religious knowledge and feeling, denominational religion may be taught on a university campus for university credit!" It is so in at least one great university. May the venture prove successful!

#### What's It Good For?

USEFULNESS is considered a cardinal virtue at our home. We have no space for useless bric-a-brac and trifling knick-knacks that clutter up mantels and what-nots making more dusting and performing no service. There are too many really useful decorative things to take their places. So, if it can't meet the test—"What's it good for?" up to the attic it goes, if it is something that we cannot bear to part with; otherwise, off the place it goes!

That how my lovely old brass lamp brackets came to be stored in the attic when our home was wired for electricity. They were very old, and I loved them because they are the only heirlooms I possess. I did wish I had a place for them down with the family, but when the question was put—"What are they good for?" I had to admit—nothing.

I took them up to the attic myself, and packed them away carefully and tenderly, feeling all the time like a traitor. If I could only find a use for them! Maybe I can someday, I promised myself, and as all things come in time—too late, or sooner, the use for the lamp brackets came.

The long-wished-for sun parlor was at last finished—even to the lovely old wicker furniture, and comfortable couches. I stood back studying the effect of the group of four casement windows that took up the greater portion of the south end. A portable flower box on the inner sill was enchanting, but if I only had, I began, and then stopped right in the middle of that wish. Up to the attic I went much faster than the day I had taken my lamp brackets up, and I came down much happier than the day I had gone up so slowly. I had a place for my heirlooms—a place of usefulness.

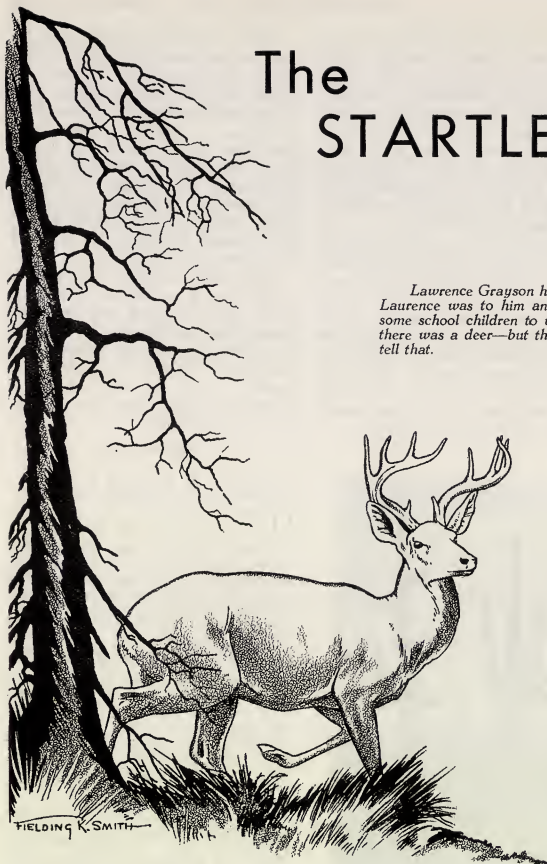
One on each side of the windows, halfway between sill and top, they were placed; and in each bracket a gayly colored pot was placed, from which trailing lobelia hangs in clouds of heavenly blue.

I'm glad my heirlooms are useful, but since an honest confession is good for the soul, I may as well admit right here that I was going to bring them down anyway, armed with the argument that anything that makes us happy is useful, mighty useful.

—Margaret Moloney.

# The STARTLED DEER

*Lawrence Grayson had a brother—only a brother—and, therefore, Laurence was to him an ordinary mortal. But Oliver Grayson had some school children to whom he was strange and—wonderful. And there was a deer—but that's the story, and we'll allow Mr. Ayars to tell that.*



"TOMORROW," said Oliver Grayson, tossing a letter on the table, "tomorrow I'll be leaving you."

His brother Lawrence, older by five years, glanced up from his book.

"What do you mean, youngster? What do you mean—leaving me?"

"I'm off for Jericho," Oliver's voice was subdued. "It's the—the only thing left."

"You mean—the scholarship—you've been turned down?"

Lawrence read the answer in Oliver's serious face.

"I was afraid so. I talked to some of the committee. But don't let it knock you out," admonished Lawrence. "There's always another year. Besides, at your age, teaching a one-room country school for a few

months won't do any harm. At the end of that time you may have outlived this notion of wanting to be a sculptor."

"I suppose I'm not showing the proper appreciation to you for getting me this teaching job," Oliver was always a little awed in the presence of his disturbingly efficient, strikingly successful older brother who, for the past six years, had taken the place of his parents. "After all, this is a job. And I wouldn't have it if you weren't so well known up at Jericho."

"Let's forget that," said Lawrence magnanimously as he resumed his reading.

Oliver did not want to appear ungrateful, but he thought that Lawrence might have found a job for

him not quite so far away from home. He liked Jericho in the summer, because then people he knew were there—friends of Lawrence. But during the winter all these people would be in the city, away from the Lake Superior resort village. To be sure, there would still be the natives, whose children he would teach. But Oliver knew so few of them. And, except for the Jacksons, those he knew he did not understand, nor did they seem to understand him. Worse than being without friends, even, would be the enforced separation from the art museum, from people like himself who were interested in sculpture, and from any opportunity to study his art. He wondered vaguely if his brother had a motive in securing a position for him so distant from these things.

Lawrence glanced up from his book as though surprised at finding Oliver still in the room.

"You don't want to live in my cottage while you're up there?" he asked.

"No, thanks," Oliver replied. "I'll board—with the Jacksons or some of the other farm families. It would be simpler."

"Quite right. Much simpler." Lawrence resumed his reading.

There was another long silence.

"Lawrence," Oliver spoke at last. "Lawrence, what did the committee say about my work?"

"Officially, nothing," Lawrence replied bluntly, although not unkindly. "The men I talked with believe you have mechanical skill, or perhaps I should say technical skill. But they say you lack feeling. There is a coldness about your work that they dislike. If business conditions



## By JAMES STERLING AYARS

were better, I'd send you to the Academy of Fine Arts for a year. Then we'd settle definitely this question of whether or not you can make a sculptor of yourself. Teach at Jericho this winter, Ollie, and we'll see what we can do next year about the Academy—if you still think then you want to be a sculptor."

With that speech the elder brother dismissed the subject.

Oliver went off to his room. He pulled down from a shelf a copy of *American Sculpture* by Daniel Roland Harper and thumbed it through idly.

He wished he had the courage to go to Mr. Harper with some of his work. Himself the greatest sculptor in the Middle West, Harper had the reputation for discovering young sculptors and of making them powers in the world of art. A natural reticence and the fear that his work would not meet with Harper's approval kept Oliver in his room, packing his trunk for Jericho and the pine forests that bordered Lake Superior. Perhaps after all, Oliver thought, he had better forget his ambition to be a sculptor. The long winter at Jericho should help him forget.

JERICHO school opened on the third Monday in September. At breakfast, Peter Jackson jokingly admonished Oliver on the proper way of conducting classes, while Mrs. Jackson, who had started her residence in Jericho as a teacher many years before, gave him kindly, sound advice.

Oliver, who had never even attended a rural school, found difficulty in adapting college classroom methods to the twenty-eight pupils who ranged in age from five to sixteen and in rank from grade one through eight. At the end of a week he was so thoroughly discouraged that he was kept at his task only by his vision of an elder brother who had nothing but scorn for unsuccessful people.

Never before had Oliver known children quite like those who trudged every morning across fields and through the woods to Jericho school. He could not understand the curious stare with which they regarded him. He could not understand their ap-

parent inability to express their thoughts, or the blunt manner in which they blurted the few words he was able to wring from them. From grade one through eight, they read with spasmodic, mechanical jerks. From grade one through eight, they explained arithmetic problems by simple but exasperating one-word formulas: "Multiply," or "Add," or "Subtract," or "Divide."

During the afternoon recess of the second Friday, Oliver was voluntarily approached for the first time by one of these shy, inarticulate children.

"Teacher," asked a boy of ten, whose name was entered in the class book as Nick Thomaz. "Teacher, kin we play with the putty in free hour?"

"Putty?" asked Oliver.

"I'll show you." The boy hurried eagerly to the small book case the room contained, pulled open the glass door, and drew out a box of modeling clay such as children use.

"See?" continued the boy. "Teacher last year let us play with this in free hour. And here are some sewing things, too, and paper things to make."

"What do you mean by free hour?" asked Oliver.

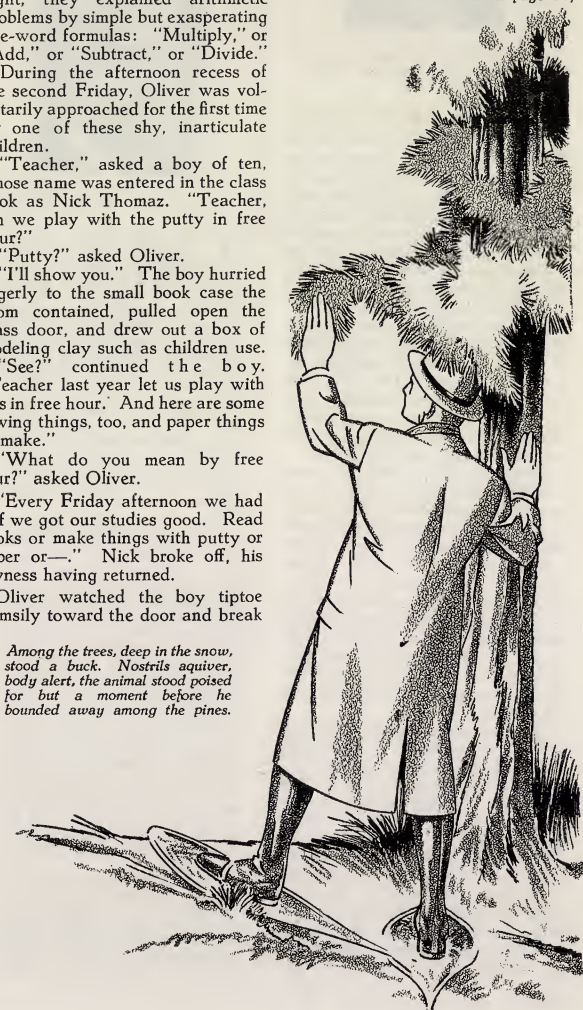
"Every Friday afternoon we had it if we got our studies good. Read books or make things with putty or paper or—." Nick broke off, his shyness having returned.

Oliver watched the boy tiptoe clumsily toward the door and break

into a run as soon as he had crossed the threshold. Perhaps the free hour would help to make the job less difficult. Perhaps it might serve as an incentive for better work. It might even bring him closer to an understanding of these children and make them more friendly toward him.

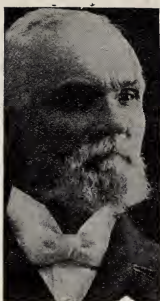
Under the scrawny fingers of eight year old Lavina Porter, Oliver watched a gaily colored paper mat take form. He moved on and stood beside Nick Thomaz. For a minute he watched the stubby, knotty fin-

(Continued on page 50)



*Among the trees, deep in the snow, stood a buck. Nostrils aquiver, body alert, the animal stood poised for but a moment before he bounded away among the pines.*

# EDUCATION OF LATTER-DAY SAINTS



Dr. Karl G. Maeser  
First President of Brigham Young  
University

IT is becoming more and more evident that education is one of the most important enterprises to which any civilized people can devote itself. This applies not only to the actual money spent, but perhaps to an even greater extent to the individuals concerned. No intelligent parent would place any consideration of wealth or personal ease above the welfare of his children. This welfare is so intimately tied up with the kind and amount of education which the children receive that no other factor in their lives will play so important a part in their success, or more greatly affect the attitude which they take toward life here and hereafter.

Education in its broadest sense includes all the experiences as well as the direct school teachings which enter into the enfoldment of the personality and the development of the powers of the individual. Home environment and training, companionships, and various kinds of work, are all factors entering into the broader education of a person. The school is the most direct and efficient agency of education, but the other factors must be taken into consideration.

Any group of people with the welfare of its youth at heart will pay serious attention to all of the educational influences which may affect the attitudes as well as the academic accomplishments of these young people.

The Latter-day Saints are sometimes said to be a peculiar people. This is not true if this is taken to mean that they have horns or that they are devoted to any of the particular brands of fanaticism that are so stultifying to clear thinking. They are peculiar, however, if we mean by that term that they have



Dr. Franklin Stewart Harris

A FIRM believer in education, Franklin Stewart Harris, President of Brigham Young University, has set forth in this article some of the objectives and aims of education and especially of Church-sponsored education. Few men in the Church are prepared as well as he to speak on the subject, for he has come up through the educational processes of the Church from the beginning of life.

He was born in Benjamin, Utah, a little town on the shores of Utah Lake a short distance south of Provo in 1884, but at an early age he was taken by his parents to the colonies in Mexico where he spent his early boyhood between the years 1889 and 1903.

During his youth in Mexico he studied at the Juarez Stake Academy, a school sponsored by the Church. After completing his high school work he registered at Brigham Young University and was graduated from that institution with the degree of Bachelor of Science in the spring of 1907. He next went to Utah State Agricultural College where he taught classes in chemistry and continued his study later registering at Cornell University for graduate work. From that institution he was graduated with a Ph. D. degree in the spring of 1911.

Upon returning to Utah, President Harris became professor of agronomy at U. S. A. C., a position he held until 1921, when he was chosen as president of Brigham Young University. During the period from 1916 to 1921 he was also director of the Agricultural Experiment Station at Utah State.

His has been a life of great activity in the publications field, he having had more than 200 pamphlets, articles, and books published upon agricultural subjects alone. In addition he has written and had published hundreds of articles on religion, travel, and other subjects.

By FRANKLIN STEWART  
HARRIS, PHD,  
*President of Brigham Young  
University*

definite ideals which are based on a fundamental philosophy. They are peculiar enough to believe that man's advent on this earth is only one of the phases in the eternal development of the individual: that man had life before mortality, and that after an earthly existence he will continue to live on as an individual throughout all eternity. The Latter-day Saints believe that just as during his three-score and ten years of earthly life he may make great progress in his learning and ability, so he may continue to progress and learn during the after life. They also believe that by diligence there is no limit to what man may eventually achieve. As a part of this fundamental philosophy the members of this Church claim that whatever learning and experience a person may accumulate while in mortal life will place him just that much further along in the eternal phase of his existence.

In planning for the education of Latter-day Saints these fundamental concepts must be kept constantly in mind. The idea of progressive intelligence has the effect of making of Latter-day Saints fervent devotees of education, since they believe that the education which they obtain will benefit them not only in this life but throughout all the ages of eternity.

With such great importance attached to education, it becomes of vital concern that the training which Latter-day Saints receive shall be of the kind that will conform to their hopes and ideals.

NO EDUCATION can conform to Latter-day Saint ideals that does not have character as one of its chief objectives. It is conceivable that the mere accumulation of facts or skill in laboratory manipulation could make of a person a



greater menace to society, provided the knowledge were used for immoral ends. The most dangerous racketeer may be the one who is the best trained, and society, therefore, is not justified in contributing of its means to the training of a person who will use this information to tear down law and order.

If this constructive-character-education idea is true of society as a whole, it certainly is even more true of the Church, which by its very nature is devoted to making individuals better. During all the history of the Church, in all ward assemblies, auxiliary gatherings, local and general conferences, character has been stressed as one of the primary requisites of good Latter-day Saints. The man who will cheat or steal or lie, or the one who

A believer in organizations which further the interests of science and the professional man, he is a fellow of six and a member of thirty national and inter-national scientific societies including the Philosophical Society of Great Britain. He is also a member of many honorary scientific fraternities including Sigma Xi.

His travels have taken him into many countries and completely around the world. He was chairman of the agricultural group of the Pacific Science Conference which was held in Japan in 1926; chairman of the Division of Agriculture at the American Scientific Congress held in Mexico City in 1935; and chairman of the Russian Expedition which went into Siberia in 1929 to assist in colonizing Jews in Russia.

President Harris met Estella Spillsbury of Toquerville, Utah, at Brigham Young University while both were students and married her. From the union have come six children—

have sought real value, as contrasted with the artificial and the make-believe. If we are to separate the real from the false, it is necessary to know the facts in the case.

To get at the essentials of truth means scholarship. There have been educational systems, particularly those of the Middle Ages, where most of the training consisted in learning rituals, becoming acquainted with formulae, and following the directions of some former authority. In this modern day, however, there are so many opportunities for distinguishing between facts and fiction, and of weighing and measuring relative matters that there is no reason why anyone should continue to adhere to such demonstrably false points of view, as, for instance, those



cannot be depended on to keep his word and to help in maintaining stability in the community, has always been pointed out as one who cannot attain the best here or hereafter. In the minds of Latter-day Saints character has always been held far above any abstract learning, and any system of education that does not emphasize character building and the development of the individual along lines of stability, honesty, industry, and dependability, is not suitable for the members of this Church. There is no uncertainty on this point, and we do not want our children to participate in any education that does not emphasize character building.

The Latter-day Saints have always been believers in the practical life here and hereafter. They

four girls and two boys. Three of his children have been graduated from Brigham Young University with bachelors' degrees and the other three are still studying in the institution as is his eldest son, Frank, who is on his second year of graduate work in the field of physics. All three of his eldest children have traveled extensively in the United States, Canada, Mexico, and Europe. Chauncey, his second son, is now a Rhodes scholar in Oxford University in London.

Despite his active life in the scholastic world, President Harris has held practically every office available to young men in the Church.

He believes firmly in education and is always encouraging young men and women to get collegiate training early. He thinks it a waste of time for college students even to take a quarter off in the summer and encourages his own children to keep at it.

*The George H. Brimhall Building, B. Y. U. Completed in 1935.*

found in astrology or phrenology. We now have methods for getting and checking a great store of facts, and any practical people with a substantial background such as that of the Latter-day Saints, cannot be satisfied with any pseudo scholarship. They want the real thing.

In the education of the Latter-day Saints, therefore, nothing short of the most rigorous standards of scholarship can be acceptable. Our fundamental philosophy of progression stimulates us to seek the truth with great diligence, and to seek deeper for the real facts in those things that are only partly true.

*(Continued on page 51)*



IN THE interests of clarity it will be best to begin by defining the expression "the Jewish world." One might, for example, understand these words in a thoroughly objective sense. If this were the viewpoint, emphasis would be laid upon the description of the territory of Judah, its extent, location, physical features, and natural resources; upon the population, its composition, racial affinities, social classes, manners, customs, and institutions. It is not here proposed, however, to approach the topic from this angle: first, because that has recently been clearly and adequately done in the fourth chapter of the biography of Jesus written by Professor Shirley Jackson Case, and second, because all that is sought here is a suggestive sketch of a historical background, and this cannot be done in a purely objective fashion. It is proposed, therefore, to include in the term "Jewish world" those subjective or spiritual forces which moved in it, and indeed to lay the emphasis upon them.

## I

IT is helpful, in approaching this subject, to state certain broad conclusions which may be reached by a study of the general significance of Old Testament history.

### 1. The first is that in every great

age of their history the people of Israel have found themselves face to face with an insistent and practically significant dilemma which divided them and their leaders into two opposing factions or groups. It is unnecessary to labor this point. Those who know their Old Testament will recall many examples of it.

To cite a concrete instance, there is the cleavage between Ahab and Elijah. Ahab stood for a policy of adaptation to the world's life. He allied himself first with Tyre and Judah against Damascus. When, later, Assyrian ambition threatened the West, he made an ally of Damascus and effectively checked the Assyrian advance at the battle of Karkar, 854 B. C., Ahab's complaisant religious policy is a direct reflection of the policies he attempted to carry out in the realms of politics and social life. Elijah's opposition to him likewise has a political and social background. His policy was one of independence, of the differentiation of Israel from the world.

This case will suggest many others, e. g., the cleavage between Isaiah and Ahaz. But what has been said will serve to suggest the desired point: that all the way down the scroll of Israel's history there is a vertical line of division which cuts across every sphere of life, in every age, on the question of what the Hebrew attitude to the life of the world should be.

### 2. The second conclusion is that the source of this endless division

was external and not internal. It was not due to any excessive disposition to pugnacity in the nature of the Hebrew race. But on the contrary it is traceable mainly to the circumstances that these people when they come forth from the nomadic stage of their existence elected, quite without inking of the inevitable consequences, to settle in the land we call Palestine.

One has only to glance at a map of the Near East to understand why students of those civilizations refer to the land of the Hebrews as "the Palestinian Bridge." It is the one feasible near-eastern land route between Africa, Asia, and Europe. Here was a natural focal point of external pressure, a spot where forces moving in opposite directions inevitably met, a veritable hotbed of dilemmic possibilities.

The moment the Hebrews gained a footing upon this bridge they began to feel the effect of their new environment. They had thrust themselves, by force, into the center of the world. Like all young and vital races, they were self-conscious and self-confident. But, as they encountered various powerful social and political forces, they began to realize that adjustment to life in that habitat was a complex and difficult matter. The contact of their native independent spirit with these necessities of adjustment placed them on the horns of a dilemma from which they have never yet escaped. If they conformed to the world, which was one alternative, they must



# THE JEWISH WORLD

## IN WHICH

# JESUS LIVED

By WILLIAM CREIGHTON GRAHAM, Ph.D.

University of Chicago

contemplate assimilation and loss of identity. If they refused to conform, which was the other alternative, they must place their material existence in grave jeopardy as the price of maintaining an intangible integrity. This perpetual dilemma perpetually divided Israel in every phase of its life.

3. *Thirdly, the point may be made that all of Israel's institutions were shaped by the necessities imposed upon them by this dilemma.*

An institution is an instrument of social technique. It is an organization called into being by a social need which, as time passes, adapts itself to changing circumstances until its work is done and it settles into the rigidity of institutional arteriosclerosis.

It was even so with the institutions of Israel. They were called into being by social needs. The monarchy, for example, was the solution conceived by the prophet Samuel to relieve the political pressure exerted by the Philistines. The temple likewise was an institution conceived by David, and founded by Solomon, for the centralization of the control of religious sanctions in social life. And when the Jewish state in Palestine was revived after the exile, the rebuilt temple, through its clergy, became the instrument by which Babylonian Judaism gained control of society because it alone suited the need.

4. *Lastly, it may be suggested that Israel's conception of God is an outgrowth of the nation's age-long effort to find a solution for its great dilemma of relationship to the world at large.*

The mobile war-god of Deborah is manifestly differently conceived from the god of Solomon, who dwells in seclusion within the Holy of Holies. The god of Hosea condemns the blood of Jezreel for which the god of Elisha gave sanction. Whatever we may think of God Himself, we cannot doubt that men's ideas of God change from age to age, nor can we readily escape



Dr. William Creighton Graham

DR. WILLIAM C. GRAHAM, writer of this article, will not be unknown to those students who studied under him at Brigham Young University a few summers ago and to those who have studied under him at the University of Chicago where he is Professor of Old Testament.

Born in St. Mary's, Canada, September 22, 1887, Dr. Graham has received important degrees from several colleges and universities of Canada and from the University of Chicago and Harvard University in the United States.

Gardening and carpentry are Dr. Graham's hobbies; his chief sports are golf and fishing although while in Utah he freely admitted that he was no match for a wily Rocky Mountain trout.

the admission that those changes reflect our changing circumstances.

It is not surprising to find, then, that the Hebrew people were always divided in their conceptions of God, and that behind these differences there are always corresponding differences in institutional technique.

II

IN RESPECT of the great dilemma the Jewish world in which Jesus lived was no differently situated than that country had always been. The Jews of his day faced the problem of contact with the outside world in a form more intense than it had ever before been presented.

This foreign influence had three sources.

When the waves of Alexander's world-conquest had subsided they left behind a fertile sediment of Hellenistic life in the lands which they had covered. As they lost political power the Greeks began to gain headway in the world of trade. By the times of Jesus they were the commercial successors of the Phoenicians, and the tenacity with which they held control of certain cities is directly related to their commercial proclivities. Through trade, as well as through kindred tastes, their relationships with Rome were close and mutually profitable. In Palestine Greek cities were independent of Jewish control and were organized into leagues for defense and mutual help.

Life in these cities and the areas dominated by them reflected the Hellenistic spirit, with its love of pleasure, luxury, and the material refinements of life. Greek was the language spoken. Greek customs prevailed. Greek money circulated briskly for the gratification of Greek tastes in food, clothing, and house furnishings. Each of their principal centers had its stadium, public bath, banquet-music hall, and forum. The Greeks knew themselves to be intruders, and unconsciously cultivated that peculiar type of social and economic aggressiveness by which early generations of foreigners seek to preserve their foreignness.

From the point of view of influence on the native population perhaps the greatest contribution the Romans made was the sense of the power of the world which their presence symbolized. Whenever he encountered Roman authority, even in its humblest representative, there stirred in the mind of every thoughtful Jew the consciousness of his people's perennial problem. To conform, or not to conform—these were the alternatives he pondered. And the difficulty of decision was made all the greater through some beneficent effects of Roman rule. The Romans made the roads safe from brigandage, and the seas from piracy. Thus they stimulated world-

(Continued on page 52)

# A TEN POINT PROGRAM FOR CRIME CONTROL

By DR. ARTHUR L. BEELEY

*Professor of Sociology, University of Utah*

ONE of the most encouraging signs at present is the aroused state of public opinion with regard to crime: it augurs well for drastic action. Whenever a social problem becomes sufficiently acute, it tends to pass out of the discussion stage into the realm of action.

As a basis for vigorous, intelligent action, I propose the following ten-point program:

1. Accurate data.
2. Competent personnel.
3. Broad legal powers.
4. Reorganization of machinery.
5. Socialization of our penal philosophy.
6. Modernization of equipment.
7. Scientific research.
8. Coordination of preventive agencies.

9. Educational Publicity.  
10. Adequate financial support.  
1. *Accurate Data.* To cope with crime effectively, state and nationwide statistics of crime must be available to all the agencies of control. It would be a relatively simple matter for the United States Census Bureau to collect and publish uniform crime statistics. Such data are as indispensable to the control of crime as vital statistics are to the control of disease.

2. *Competent Personnel.* A significant trend in the field of crime and punishment is the shift from the use of buildings to the employment of personal service. This is illustrated by the increasing use of probation and parole in lieu of imprisonment.

To secure the election—preferably the appointment—of superior men and women on the American criminal bench should be the aim of the bar associations and the public generally. Similarly, the election or the appointment of public prosecutors is a matter that cannot be left to "politics." Peace-officers, prison officials, probation and parole officers should be appointed under a civil service system.

Such a raising of personnel standards carries with it the obligations of increased remuneration and special training. American law schools, state universities, and schools of

IN this brief article Dr. Beeley, a well-trained sociologist, proposes a program for crime control which deserves the careful study of all American citizens, or citizens anywhere, for that matter, as the same laws hold good everywhere. We hear a great deal of talk, especially from the pulpit and the public platform, about the crime situation, yet very little really constructive work is done to remedy matters. We go about the job of selecting officers, electing our judges, and preparing our penal institutions in the same old way. May we not see to it that something constructive is attempted when our legislatures meet? Crime costs untold millions, as statistics prove, and still we do little more than talk about it.

social work should take the initiative in providing training courses for public officials dealing with crime and criminal justice.

3. *Broad Legal Powers.* While our failure to curb crime in America is not due, as some believe, to the deficiencies in the substantive criminal law, it is nevertheless, important that the model codes prepared by the American Law Institute should supplant the archaic statutes still in force in many states.

4. *Reorganization of Machinery.* There is a sound and growing belief that all of our agencies of crime control should be nationalized. By means of "compacts," working agreements should be made between the various states and between the states and the federal government for the fullest cooperation in the enforcement of law and the punishment of offenders.

Within the state, itself, it is imperative that the work of all peace-officers be coordinated by a central state authority. In metropolitan areas criminal courts should be unified. All correctional institutions and functions should be administered by a state board or department of correction.

5. *Socialization of our Penal Philosophy.* Punishment to be effective must be individualized. Ultimately, the function of the court will be confined to the ques-

tion of the accused's guilt or innocence. Upon conviction the offender will then be committed to a board of correction which, following its own scientific study, will determine the nature and extent of the punishment necessary.

IT is increasingly clear that deterrence is the central aim of punishment and that retribution and vengeance are giving way to reformation. The elements of speed, certainty, and severity should receive equal consideration in the punishment for crime. This means that greater use should be made of the fine and probation. To make possible the payment of fines by instalments will materially reduce the size and extent of our prison problem. The jurisdiction of the juvenile court should also be extended to include all young persons under 21 years of age.

6. *Modernization of Equipment.* In an automobile civilization it is obvious that peace-officers should be motorized wherever possible and that all other equipment, such as the teletype and the radio, should be made available as necessary. Prisons, of necessity, will need to be modernized and made sanitary. Physical and mental types, to be reformed, must be segregated and treated differentially. Over-crowding should be avoided. Self-respecting work and vocational education should become integral parts of prison administration.

7. *Scientific Research.* Scientific knowledge should be drawn upon wherever possible in our effort to cope with crime. Prisons should become laboratories for the scientific study of criminal behavior. The scientific study of juvenile delinquency, especially, should be encouraged by those agencies which have already made worthwhile beginnings. The Institute of Human Relations at Yale University and the Institute for Juvenile Research at Chicago are the type of agency that should be encouraged financially.

There will also need to be a continuous appraisal of all agencies of criminal justice administra-



tion. The Institute of Public Law at Johns Hopkins University has already pointed the way in this direction.

8. *Coordination of Preventive Agencies.* All preventive agencies in the local communities should be strengthened and coordinated. The most promising step in this direction is the organization of state and local councils of crime prevention, such as have been re-

cently organized in Los Angeles and more recently in Utah. The public school, through a program of guidance, behavior clinics, and visiting-teacher work, should act as a coordinator between the home, the school, the leisure-time agencies, the juvenile court, and the community in general, in the interests of crime prevention.

9. *Educational Publicity.* As a means of raising the general level

of public understanding regarding the nature, extent, and control of crime, systematic steps should be taken to enlighten the public on these questions and to enlist its cooperation in all efforts at law enforcement.

10. *Adequate Financial Support.* To guarantee the security of life and property in our rapidly changing society and to extend and modernize our control of crime, it will be necessary to underwrite all necessary services more liberally. Inadequate financing of these new and necessary functions is short-sighted economy.

The application of the foregoing principles to the Control of Crime in Utah is outlined in a pamphlet recently published by the University of Utah Press, entitled: *Social Planning for Crime Control.*

## THE BEAUTY OF DEATH

By KAHLIL GIBRAN

*Translated into English by Edward I. Malouf, of Salt Lake City, a Syrian convert to the Church.*

*The translation is dedicated to the memory of the author.*

LEAVE me asleep, for my soul is drunken with love;  
Leave me asleep—  
For my soul is tired of long days and nights.

Let the candles and incense  
Burn by my last resting place;  
Scatter roses and violets upon my silent body;  
Perfume my hair and pour perfume upon my feet;  
Stand aside and look  
And read what Death has written upon my brow.

Leave me drunken in the arms of sleep—  
My eyes are tired of this awakefulness.

Strike upon the violin  
And let the silvery echo of its strings  
Ring in my ears.  
Blow the trumpets and musical instruments and weave  
Of their beautiful melody a web around my heart  
Which is soon to stop.  
Ye sing beautiful songs and spread  
Of its magic meaning a resting place  
For my tired soul.  
Stand aside and see the glorious light of hope in my eyes.

Wipe thee thy tears, my friends,  
And raise thy heads even as the beautiful violets raise their  
crowns

Upon the approach of dawn.  
See the Bride of Death Standing as a pillar of fire  
Between thy resting place and the sky.  
Hold thy breathing and listen—  
Thou shalt hear with me  
Its beautiful white wings.

Let the children come nigh to my resting place—  
Allow their soft, rosy fingers to touch my throat.  
Let the elders come near me to bless me  
And to lay me upon their trembling and withered  
hands;  
Let the virgins of the village come near my body  
And see the shadow of God in mine eyes,  
And listen to the echo of the everlasting music  
Speeding away with my last breath!



## Pigmy Elephants

By Mary C. Shaw

AGAIN, we, who are scientific-minded, are stirred by more newly-discovered fossils. These relics of early ages were found on Santa Rosa Island, one of the Channel group thirty-five miles off the Santa Barbara coast, the outlines of which can be seen from the shore on clear days.

This island, the largest of the group, is high, rocky, and barren, affording but scant pasturage for sheep and goats.

The bones and fossils, so recently unearthed, are those of pigmy elephants,—little fellows eight feet in height, while full-grown ones are upwards of a dozen feet tall.

Scientists tell us that in the long ago a great cataclysm over Southern California caused earth movements which separated portions from the main land and formed these islands.

Large herds of elephants, then stranded on Santa Rosa Island, after years of inter-breeding and insufficient food, became dwarfed. The pigmy elephants, however are supposed to have been extinct even long before the time of Indians.

These relics are now being arranged in the mammal wing of the Santa Barbara museum, which contains only specimens found in the near-by region.

# O LITTLE TOWN

"MAY I sit here?"

Dr. Wilson looked up quickly from the magazine she was reading. The girl was young, lovely, and beautifully dressed, but there was a look of fear in her wide eyes, and her lips were quivering ever so slightly.

"Certainly, my dear." She made room in her compartment and the girl dropped thankfully into the seat beside her, while the porter piled her bags at her feet and in the rack at her head.

Dr. Wilson smiled at her reassuringly and the girl returned it with a feeble smile of her own.

"There were other compartments vacant, but you looked like such a safe, sensible person to sit by," she explained.

Dr. Wilson laughed softly. "I hope I am that."

She did, indeed, have the look of a safe, sensible person. Her plain face was one of character and strength, of kindness and wisdom blended. Her dark hair was quite liberally sprinkled with grey—quite too liberally for her forty years. She was tall and strongly built; she had, surely, the look of a person to be relied upon.

Now she laid her strong white hand over the small, trembling gloved one of the girl as the train prepared to leave the great terminal, and spoke quietly. "I'm afraid you're cold."

"Not cold, just plain scared. I—I've run away."

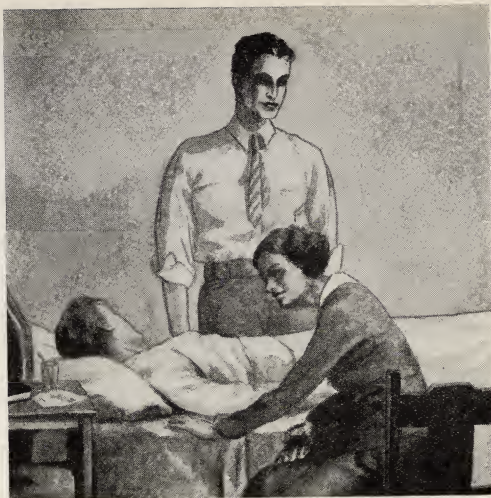
Dr. Wilson looked into the troubled blue eyes with quick concern.

"Not from home, though," she added smiling.

"I seem to have seen you before," Dr. Wilson returned, studying the pretty face thoughtfully. "You're not—it can't be—Rita Opaque, the movie star?"

The girl nodded. "Rita Wright is my real name."

"I am Dr. Molly Wilson. Are



By FLORENCE HARTMAN TOWNSEND

you running away from your stardom?"

"Yes. From a personal appearance in Chicago's largest theatre in particular."

"You don't like personal appearances, then?"

"No. Not on Christmas Eve anyway. It seems such a heathenish way to celebrate Christmas—such a vain, conceited thing to do on Christmas. To parade and smirk before thousands of curious eyes—. Don't you think so?"

"It isn't quite my idea of an appropriate observance of the day, I admit. But what do you mean to do instead?"

The blue eyes grew misty, dreamy. "I'm going home." It was almost a whisper. "Well, not really home, I guess. My home is in Hollywood. But my old home. Where I lived when I was a little girl. If you could see it you'd wonder why I want to go back. It is just one of those little towns—Indian, Illinois is the place—and we lived out on the Dump—"

The doctor had started. Her hand clasped the girl's more tightly.

"Indian, Illinois! Why, that's where I'm going. That's my home town too."

"Not—not really! And you're going home for Christmas?"

The doctor nodded.

"Then you understand, maybe, why I just had to go?"

"I'm sure I do. Is your family expecting you?"

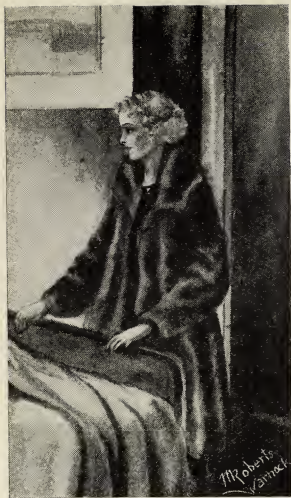
THE WHITE face clouded. "There isn't any family—now. That's—that's what makes it so strange—that I should want to go back—and running away like this when I know it may cost me my job."

"I'm sorry, dear."

"It's all right. One would think there must be—someone—to draw one back to a place like Indian, but there isn't. There's not even a friend. You see, we lived on the Dump—you remember the Dump—and Dad dealt in charcoal and junk, and all the kids teased and taunted me. How I hated every one of them—all but Ted Tullus. He fought for me and carried my books and gave me candy and apples." She paused and gave a delighted sigh of happy reminiscence. "He isn't there any more," she added regretfully.

"Mother always did the best she could for me at Christmas. Dad would bring in a little tree and





"The doctor had not seen her. Now she stepped forward into the grimace of that picture."

mother would dress it with popcorn and cranberry strings and set it in front of the window. We were poor but we had a beautiful home life, and we were happy. I remember one Christmas Ted came in to see the tree and mother was baking cookies and he ate eleven. I would gladly have seen him eat them every one." She laughed in remembrance.

The doctor smiled too. Perhaps she had memories of her own, but she did not speak.

"Ted is studying to be a doctor, and I guess he knows better than to eat so many cookies now. He always said he would be a doctor some day, and I was going to be a nurse—but you see—"

She shrugged her slim shoulders under their weight of rich fur.

"And why didn't you become a nurse?"

"Dad was ill for so long after mother died, and I couldn't leave him. We needed money terribly, and I entered the 'Search for Beauty' contest you remember perhaps, four years ago. There were cash prizes as well as contract awards. I got a contract two weeks after Dad went away. It seemed the logical thing to accept it. Ted wasn't there to advise me and the town generally was glad to be rid of me. We had been objects of

# ILLUSTRATED BY MARY ROBERTS WARNOCK

charity for months, and I was as glad to escape as they to see me go."

THERE was silence for a while. The two stared at the sudden flurry of flakes in the gathering dusk outside.

"I don't think I'd care to come back except at Christmas. The Dump wasn't an attractive place, you know, but the snow always made everything beautiful at Christmas, and my sweetest memories are of Christmas time. Even our little shack was lovely, and Mother always did something special, like new cushion covers or curtains. I want to go out there and light a fire in the little old black heater and set a lamp at the window like Mother used to do, and make some cambric tea and cinnamon toast. That used to be my supper. On Saturday nights there was jam. It was a feast."

"I'm sure it was. It is a splendid idea to have this hour alone with such beautiful Christmas memories."

"Of course your people will be expecting you?"

"No, no one is expecting me. In fact, my sudden desire to revisit Indian is more unaccountable than your own. I did my running away twenty-two years ago. I have never been back. You see, I've no family either. I was on my way back to New York from a medical meeting in Omaha when I got this sudden, overwhelming desire to spend Christmas in Indian, and here I am—here we both are—answering the call of Christmas. Who knows? Perhaps the One who guides the stars in their courses is guiding you and me for some good purpose that at the moment we cannot guess."

The girl nodded thoughtfully and was silent, and the doctor was evidently busy with her own thoughts. They were sober reflections. Her whole life had been a sober one. Orphaned at the age of eleven she had spent the following seven years in the home of an uncle and aunt. They had been kind enough, but when at eighteen she had expressed an ambition to become a surgeon they were both horrified and dismayed. The neighbors, too, were shocked at so unmaidenly an ambition, and added their protests to their own. Only her cousin Sid-

ney had sympathized, and he had not dared defend her openly, but they held secret counsel together and it was he who revealed to her that at eighteen she should become custodian of her own tiny estate, and that then she should be able to do as she pleased.

It had been Sidney who had helped her convert her small holdings into cash, had bought her ticket and arranged for her trunk to be sent. It was Sidney who had arranged everything, even to distracting his parents' attention while Molly slipped quietly out to the station at nightfall to catch the train. It was Sidney who had sympathized and encouraged and believed in her.

She had felt many pangs of misgiving as she fared forth to the city alone. There had been hours of terror, hours of homesickness, hours of loneliness. They had passed as she entered upon her college course. Friends had crept into her lonely life; friends whom she had kept through the years and who had enriched and made life worthwhile. There had followed medical school and an internship in a city hospital, and then further study in Europe in her special line of work. Then a few years of practice and national recognition was hers—the glow of success. Busy, happy, fruitful years.

Her thoughts had turned homeward with less and less frequency as the years fled. It was only when she had occasional quiet moments alone that she grew a little pensive and wondered about the folk back in Indian. Sidney, of course, was the bright, particular star in her book of memories. She often wondered what he had been able to do for himself; whether he had followed his own inclination to be an architect, or had succumbed to his parents' wishes and carried on the general merchandise store that was his father's. Would she find Sidney behind the store's musty counters, or would he have found the road to fulfillment and sped along its beckoning way?

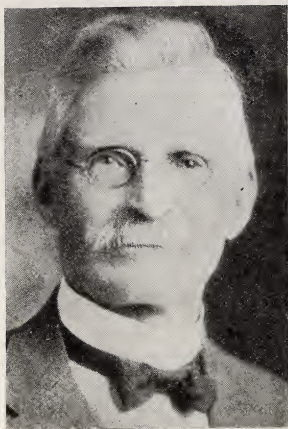
THE ENGINE shrieked a warning and the two women glanced anxiously into the dusk. Even after years there was a familiar look to the landscape. They were approaching Indian!

"We're almost there!" the girl said with a little gasp of excitement. She pulled at her gloves and

(Continued on page 58)

# THE COVERED WAGON TAKES A JOURNEY EAST

By MARY F. KELLY PYE



Andrew Jensen  
Assistant Church Historian

*Andrew Jensen, as a small boy, walked across the plains with the covered wagons—last summer he rode east with one in luxury and comfort. Here is the story of the lad who went home to his native land to meet the king.*

and given audience with the King of his native land.

ANDREW JENSON is well known and loved by the Saints from Canada on the north to Mexico on the south, as well as by those in many foreign lands. He was born Dec. 11, 1850, in Thorslev parish, Hjørring amt, Denmark, the son of Christian and Kiersten Andersen Jensen, who were among the first converts to the restored Gospel in that part of Denmark.

For several years Christian Jensen and his wife had made preparations to immigrate to Utah with their family, but having insufficient means to take all their children with them, they finally concluded that they would leave the two older sons (Jens and Andrew) in Denmark until they could make arrangements for them to emigrate later. This was a great disappointment to the boys who, from their childhood, had looked forward to the time when they could "gather to Zion." But Andrew, then 15 years old, determined that he would not be left behind, if he could prevent it by earning money and paying his own way.

This he proceeded to do, and knowing that as a farm hand he could never make the required amount, he decided to go into business on a small scale. Consequently, he invested the few "rigsdalers" he had already accumulated in oleograph pictures, which he imported from Germany, and commenced to travel around selling them. By re-investing his money and extending his business enterprise, he was able to raise sufficient means to pay his fare. As a result he accompanied his parents and younger brother

when, on the 8th of May, 1866, they left their home for the Rocky Mountains.

At Hamburg, Germany, they boarded the ship "Kenilworth" a sailing vessel, which left that port May 25th, carrying a company of 684 Scandinavian Saints in charge of Elder Samuel L. Sprague, a returning missionary. The ship arrived at New York July 17th and from that city the emigrants traveled by steamer to New Haven, Connecticut, and thence by rail via Montreal, Detroit, Chicago, and Hannibal to St. Joseph, Missouri. Here they boarded a river steamer and traveled about 150 miles up the Missouri River to Wyoming, a small village situated about six miles north of Nebraska City, Nebraska. From Nebraska City, on August 8, 1866, they commenced their journey of about one thousand miles over plains and mountains to Great Salt Lake City. The Jensen family were assigned to Captain Andrew H. Scott's Church train of about fifty wagons drawn by oxen.

The journey across the plains took exactly two months, following the old Oregon Trail most of the way to Fort Laramie and the Mormon Pioneer trail the rest of the way. Several tribes of Indians were encountered on the journey, but they were mostly friendly, having already learned to distinguish between "Mormon" caravans and those of other people, as the L. D. S. emigrants were trained from the beginning to treat the Indians with consideration, and even to bear with them if they helped themselves a little to things to which they were not entitled. About thirty of the emigrants died on the journey and were buried by the wayside where

IN 1847 the covered wagons were headed west for an almost mythical place known as the Valley of the Great Salt Lake; in 1935 one covered wagon headed east over the old trail bound for Denmark, the little country that has been able to exist in the midst of mighty neighbors without so much as a standing army. With that wagon headed east went a Dane, one who had walked the plains sixty years before, an emigrant boy in a strange land speaking a strange language.

The lad and the man was, since they were the same person, Andrew Jensen, Assistant Church Historian.

The eighty-four year old veteran of many and long trails carried with him a commission from Henry H. Blood, Governor of the State of Utah, to take a covered wagon to Denmark to be placed in a park in Copenhagen in memory of the first organized company of Danes to leave their homeland to settle in Mormon America.

The incident was interesting, but even more interesting is the man, Andrew Jensen. He left his native land as a lad of fifteen, poor, unknown, a son of a poor man; he returned honored by his adopted state and country and was received in Copenhagen with high honors by the representative of his adopted country, Mrs. Ruth Bryan Owen,



they now sleep, together with thousands of others, in unknown graves.

The company entered the Valley through Parley's Canyon, where young Andrew climbed a hill on the north and from the elevated bench had his first glimpse of the "City of the Saints." The company arrived in Salt Lake City Oct. 8, 1866, just five months to the day from the time the Jensen family left their home in the little city of Saby, Denmark.

THE FAMILY spent a short time in Salt Lake City, and then made their residence in Pleasant Grove, Utah County, where Andrew was employed for a time on farms, grading on railways, and in other manual labor.

But, feeling the urge to write, he conceived the idea of translating into the Danish language the life of the Prophet Joseph Smith, based on the history of the Prophet published in the "Millennial Star," so that Danish people who could not read English might enjoy it. He began the publication of "Joseph Smith's Levnetslob" in monthly parts, which he sold for ten cents a copy. This was the first book of any kind ever published in a foreign language in Utah. In getting subscribers for the book he traveled extensively throughout the Territory and learned much in regard to the experiences of many of the earlier pioneers of Utah and, from notes made at this time, with additions, he later published a monthly magazine in the Danish language entitled "Morgenstjernen," which was issued from 1882 to 1885, when he commenced the publication of a similar magazine in English under the title of the "Historical Record."

In 1878 Elder Jensen became assistant editor and later editor of "Bikuben," a newspaper in the Danish-Norwegian language published in Salt Lake City in the interest of the Church. He also published "Church Chronology" and later, three volumes of the "L. D. S. Biographical Encyclopedia" and other works.

In 1892 he became associated with the L. D. S. Historian's Office and was sustained as an Assistant Church Historian in 1898, a position which he still occupies. During the forty years he has been connected with the Historian's Office he has supervised the compilation of about 800 large manuscript vol-

umes of history, many of them pertaining to the early settlement and progress of all the towns and cities in Utah. This compilation constitutes a history probably unequalled in any other state of the Union.

Being an active member of the Church, Andrew Jensen has filled a number of important missions, during one of which (from 1909 to 1912) he presided over the Scandinavian Mission, and edited "Skandinaviens Stjerne," the organ of the Mission. In 1879, while filling his second mission to Denmark he was called to preside over the first Y. M. M. I. A. organized in a foreign land, namely, the Y. M. M. I. A. of the Copenhagen Branch. In 1927 he published a History of the Scandinavian Mission and is now publishing Volume 4 of the L. D. S. Biographical Encyclopedia.



*The Covered Wagon in its new home in Denmark*

It is estimated that he has spent at least twelve years of his life away from home engaged in missionary and research work, and has traveled over 800,000 miles, circumnavigating the globe twice, and has visited almost every country in the world. His four sons have also filled missions, two to Scandinavia, one to England, and one to South Africa.

When Andrew Jensen came to Utah in 1866 his was by no means the first company of Scandinavian Saints to emigrate to Utah. In December, 1852, a large company, consisting of nearly 300 Saints left Copenhagen for Utah in charge of Elder John E. Forsgren. They crossed the Atlantic Ocean in the ship "Forest Monarch" which sailed from Liverpool, England, Jan.

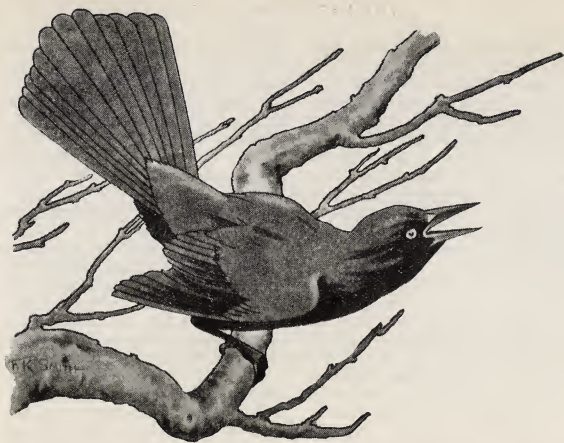
16, 1854, and reached New Orleans March 12th. Unlike the later companies, these Saints commenced the westward journey with ox trains at Keokuk, Iowa, making the journey across the plains a distance of 1,300 miles. They arrived in Salt Lake City September 30, 1853. These were the first Danes to leave their native land as an organized company for America.

This information having come to the knowledge of the Rebild Park Association with headquarters at Chicago, Illinois, Mrs. Hilda Holmes, secretary of the organization, communicated with Governor Henry H. Blood, suggesting that inasmuch as this first company of Danes emigrating to America nearly all located in Utah, that a wagon—such a one as was used by the pioneers—be sent from Utah to

Denmark to be placed on exhibition in the so-called Lincoln Log Cabin, in Rebild Park near Aalborg, Denmark.

Rebild Park is a tract of heather-covered land containing about 400 acres, which had been purchased by Danish-Americans under the leadership of Dr. Max Henius, of Chicago, Illinois, and where for the past twenty-five years, Independence Day (July 4th) has been celebrated by loyal Danish-Americans and their friends. The log cabin, named in honor of President Lincoln, was erected about two years ago of materials collected by Danish-Americans from the forty-eight States of the American Union. The Governor referred the matter of the Pioneer Wagon to the Daughters of the Pioneers who consulted with Andrew Jensen who, in turn, assisted by the Chamber of Commerce

(Continued on page 34)



# BIRDS AND THE BIBLE

WHEN Moses reached the Promised Land he formulated many laws for the guidance of his people, who were ignorant and child-like. Moses was admirably fitted to be a leader, for he was a man of learning and great culture, and his erudition is well reflected in the laws he promulgated. One of these proved to be the forerunner of all conservation laws. This particular law prohibited the use of certain birds for food and declared them an "abomination." Referring to the book of Deuteronomy we find this law outlined as follows:

"Of all clean birds ye shall eat. But these are they of which ye shall not eat: the eagle, and the ossifrage, and the osprey, and the glede, and the kite, and the vulture after his kind, and every raven after his kind, and the owl, and the night hawk, and the cuckoo, and the hawk after his kind, and the little owl, and the great

BIRDS are among man's choicest friends. They sing to him and delight his ear; they flit about among the trees or on the ground before him and delight his eyes. Even the Grand Canyon of the Yellowstone is made more lovely by the ospreys which circle around it and alight upon their crag-top nests. In this article Gretchen Libby has reviewed the birds of the Bible and has shown that from earliest times the ancient writers knew and loved the birds.

owl, and the swan, and the pelican, and the gler eagle, and the cormorant, and the stork, and the heron after her kind, and the lapwing, and the bat."

Thus Moses became the first conservationist and writer of bird life, and he refers to more birds than does any other compiler of Biblical history. What he had to say about birds, as well as other

subjects, was based on the need of his people for simple, direct teaching.

The records of Moses began four thousand years before Christ and the bird life of that distant time differed by species very little from that of today. While certain mistakes are found in the writings of the great law-giver, his grasp of ornithology is surprising considering the fact that he had no other authorities to whom he might refer. His knowledge obviously must have been gained entirely by personal experience or through certain traditions passed down by his ancestors. In tracing back through the chronicles of bird life it is interesting to note that the earliest records of all are found in the books of Moses.

Following Moses came other chroniclers of bird history, among the Old Testament writers being Isaiah, Solomon, David, and Job, all of whom show a remarkable knowledge of the habits and characteristics of bird life.

Allusion is constantly made in literature to the Bible writers as historians, and many of them also deserve a place among the great poets of all ages. Nowhere, perhaps, is their poetic genius better

"A nest of robins in her hair."  
Photo by Geo K. Lewis.





## By GRETCHEN L. LIBBY

brought out than in their descriptions of subjects relating to nature. The beauty of these lines can best be illustrated by a few examples taken at random from the writings just mentioned. The following quotation from Solomon gives a beautiful description of the coming of spring and the return of bird and plant life.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs and the vines with the tender grape give a good smell."

DAVID's early life as a shepherd gave him ample opportunity to acquire an intimate, firsthand acquaintance with nature. This knowledge he constantly used in his writings. Some of his word pictures serve, as nothing else could, to bring out the lessons which the poet had in mind, for instance:

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?"

"Oh that I had wings like a dove! for then would I fly away, and be at rest."  
"He shall cover thee with his feathers and under his wings shalt thou trust; his truth shall be thy shield and buckler."

Jesus constantly made reference to bird life, the following quotations being among those which have carried down through the ages and fallen into common usage:

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."

The Biblical reference to "the land of the rustling of wings" would indicate that bird life was very abundant in those early days. This can be readily understood when consideration is given to the locations in which Bible history is laid. While this includes Egypt and Arabia, it is the land of Canaan to which reference is most frequently made. This country, though small, had a wide range both in geographic and climatic condition. This, combined with a great variety and abundance of vegetation, gave rise to a corresponding variety in bird life, with

some species native to that locality only.

The cultivated millet, rye, and wheat furnished the seed-eating birds with an ever-present supply of food. There is little wonder, therefore, that the feathered creatures should be so closely allied, in Bible lore, to seed time and harvest. Jesus referred to this association in the well-known words: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your Heavenly Father feedeth them," and again, "Behold a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up."

As we read the famous story of Ruth, and follow her while she gleans in the field of Boaz, we can hear, in imagination, the clear, sweet notes of a lark singing above the waving heads of grain.

Judging from the parable of the wheat and the tares and many similar references, weeds were as much a pest in Bible times as they still are to the farmer of today. To the birds, however, they were not a menace but simply an abundant source of food.

Many Biblical references are made to the mustard, which apparently grew to a much greater height than in our country, in some instances attaining the size of a small tree. The bird most often found among its branches was said to be the goldfinch, which now-

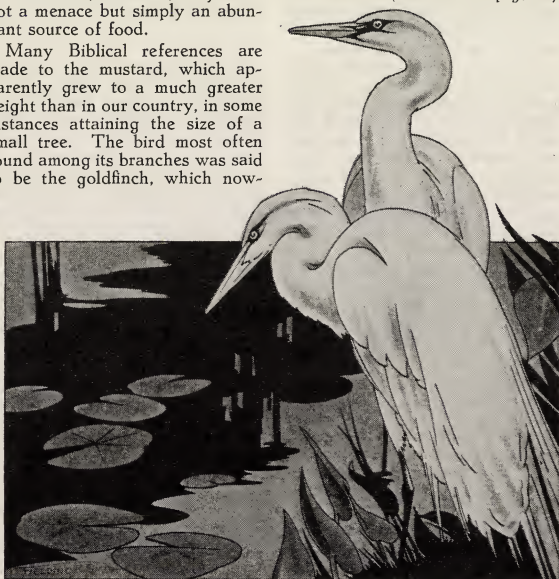
adays is so frequently a visitor to gardens and open fields where seed plants abound.

Jesus so often used the mustard seed to illustrate his parables that undoubtedly he must have observed these dainty birds many times as they flew over the fields or perched on the heads of mustard, interspersing the search for food with their joyous song. Never long separated, they call back and forth to each other through the long hours of the day.

The abundance of brightly colored flowers found in the Holy Land drew many insects. These in turn furnished another source of attraction to many birds to whom insects are great delicacies.

In the inclosed gardens of Palestine, many birds including jays, sparrows, robins, and doves, were found nesting in the trees, while swallows made their homes under the eaves. In that little country, it was the custom for the people to spend many of the daylight hours on the roof tops. From this point of vantage, the flight of birds was easily observed and their songs

(Continued on page 39)



# HE MADE 'EM

By HENRY  
MAXFIELD



**T**O eat spinach or to remain anemic—that is the question. Or rather that was the question until a certain pop-eyed sailor came along and championed the cause of the vitamin-infested vegetable. And now spinach has become as popular as was miniature golf in 1930. Children cry for it. Growing youngsters demand it. And patience-tried mothers bless the name of the old salt who, unintentionally, established himself the food dictator and the benefactor of the American home.

Of course it was unintentional. As much so, in fact, as was his first claim to popularity. Knowing Popeye as I do, I am positive that never deliberately would he have attempted to correct the food habits of others. Would not such a presumption mean the giving up of some of his own pet vices? And had he not declared emphatically on more than one occasion, "I yam what I yam, and that's what I yam," and defied the world to make him otherwise? But that was an empty boast, for Popeye is not the same man he once was. And all "on account of" he made children like spinach.

One Monday morning as I was going about my usual tasks in the produce market where I was employed in southern California, I suddenly became aware of the fact that our supply of spinach, which was calculated to last until evening, was fast reaching the vanishing point. It seemed as if every second customer had concluded her purchases with some such remark

**T**HEATRE-GOERS and comic strip fans know Pop Eye, the Sailor, but few of them know E. C. Segar, Pop Eye's artistic "daddy," therefore we are presenting him. Henry Maxfield, a young writer now of Omaha, Nebraska, came into the Lion House Social Center last year because he was attracted by the writing class and did this sketch while there. Mr. Maxfield had the pleasure of meeting E. C. Segar in his own home and, therefore, is able in this article to reveal the artist at work.

as, "And I must not forget spinach or Bobby will have a tantrum."

"And why should Bobby have a tantrum?" I ventured to ask after having heard forty or more variations of the same statement.

"Because Popeye says children should eat spinach," the mother replied. "Don't you read the funny papers?"

Of course I had read the funny papers and had followed Popeye through many displays of superhuman strength. And I knew that he attributed that strength to his spinach-eating proclivity. But I never dreamed that such a testimonial would result in a spinach-eating epidemic. However, I kept my eyes open and discovered that the appearance of a Popeye cartoon containing a reference to spinach was always followed by heavy sales of that particular vegetable. Our buyer informed us that the same condition prevailed in the wholesale market. Even growers found it necessary to increase their acreage.

"Well, blow me down," I thought. "What strange power does that homely sea-faring creature possess that could possibly induce children to smack their lips over spinach and pass their plates for second helpings? I must look into this. Who knows but that a Mussolini or a Hitler in disguise is working his way into the American heart through the stomachs of the younger generation? I must see how far this thing had gone."

"Mrs. Segar," I said one day as the wife of the famous cartoonist came into the market for her usual order of fruits and vegetables, "would you do me the kindness to arrange for me to meet your husband? I want to talk over something very important with him."

"My husband is a very busy man," she replied, "but if the matter is very important I am sure he will grant you an interview. Perhaps if he knew the subject of your intended conversation he would gladly see you."

"The thing I would like to discuss with him is spinach," I said.

"Spinach," she exclaimed. "Then surely he will see you."

**I** HAD never seen Mr. Segar but my mental picture of him bore some resemblance to the pugnacious character he had created. Therefore, I approached his home with a slight feeling of uneasiness lest some breach of sailor's etiquette on my part should bring me in contact with the fist that has sent men to lullaby-land. However, my fears were completely dispelled when Mrs. Segar ushered me into the living room and introduced me to her husband. He is a genial-looking man of about thirty-nine or forty years and is rather slightly built. His face has a look of boyish playfulness and his handshake has a cordiality that puts one completely at ease. He was busy for the moment, criticizing some drawings which a young high school boy had brought in.



# LIKE SPINACH

"You'd be surprised how many young people come to Mr. Segar for help with their drawings," Mrs. Segar remarked to me in an undertone. And as I watched the enthusiasm in the cartoonist's manner as he pointed out the weak spots and the strong features in the lad's drawings, and as he finally sent him away with an autographed copy of Popeye for his 'sweetie' I wondered if the influence of Segar's cartoons over children was

eye has said that it is good for them."

Mrs. Segar brought a pile of letters that had arrived that day and which had not yet been opened. She assisted her husband in going through them in search of something to substantiate the statement he had just made.

"Ah, here is one," he exclaimed. "It is from North Carolina. Listen.

"Dear Mr. Segar: I want to thank you for what you have done for our little

ing Popeye talking to children about spinach. We hope you won't think we are too much bother because we like your Popeye pictures."

Mr. Segar looked as if he were thinking of something amusing.

"Get that funny one that came the other day," he chuckled. "You know, the one where the family had been out for a drive."

Mrs. Segar returned presently with the letter.

"Here it is.

"Dear Mr. Segar: I am writing to ask you if you won't please, please stop drawing those silly cartoons about spinach. Last Sunday we went for a ride in the country and were late getting home for dinner and very hungry. When we sat down to eat, Thurston, our five year old, looked over the table and said, 'What, no spinach?' And, Mr. Segar, believe it or not, we couldn't get him to eat a bite until I had got the car out and driven four miles to the nearest market that was open and had returned with some spinach and cook had prepared it. So please, Mr. Segar, don't lay so much stress on boys and girls eating spinach."

"And so we might find hundreds of such letters if we had time to go through some of our old mail," Mr. Segar said as he opened another letter. "Oh, here is one just a little different. It is from the safety council in an Ohio town.

"Mr. E. C. Segar, Dear Sir: At a meeting of our council held last evening attention was drawn to your Popeye cartoon which appeared in last Sunday's *Herald*. We note you had Popeye escort a little girl across a crowded street and admonish her that children should be very careful to look both ways before crossing streets. Realizing the wide popularity your cartoons enjoy with children we feel to commend you for the helpful suggestions you inject into your drawings. We shall be very grateful to see more cartoons advocating safety rules."

"Did you intend that Popeye should be a food dictator when you first began drawing him?" I asked.

"No, that was quite as incidental as was his birth. You see when I began drawing Thimble Theatre several years ago Castor Oyl was the principal character. In one of his episodes I had occasion to send him on a sea voyage. Of course a sea voyage would not be complete without a sailor, and I conceived the idea of Popeye. No sooner had he made his first appearance than he stole the show and Castor Oyl has faded into insignificance.

(Continued on page 34)



E. C. Segar, Creator of Popeye

not partly the result of this daily contact with youth.

"And now what can I do for you?" he asked kindly.

I explained how my interest in the spinach element of his cartoons had been aroused through my observations at my place of employment. I stated my desire to know how extensive the influence of his cartoons had become.

"It seems to be quite widely felt," he replied. "There is scarcely a day passes that I do not receive letters from some part of the United States from parents who feel that their children have been urged to eat spinach because Pop-

boy. He had been frail for quite some time and had no appetite. He had formed a dislike for every kind of food which the doctor said he should have. Especially did he dislike spinach. But he is a great admirer of Popeye and since you have been making him say that spinach makes boys and girls strong, Sonny has been eating it and finds that he likes it. Already he is better and he eats other things with relish. I hope you will continue to put spinach into your cartoons."

"Here is another one," said Mrs. Segar. "It is from some school children in a middle-west town.

"Dear Mr. Segar: Our class in Hygiene and Health is making a little booklet of health rules and habits. Since Popeye has had so much to say about what children should eat to become healthy we thought it would be nice to have a picture of him on the cover of the booklet. Maybe you could find time to draw us one show-

Synopsis: Tom Reynolds, having lost his fortune, takes his family from their New York home to a dude ranch in Utah bordering the Uinta Mountains, which he had deeded to his daughter, Eileen, just before his financial crash. The title is threatened by an accusation of intent to defraud. To save the ranch, Tom must establish the fact that the deed was made in good faith. Eileen sees Brent Baring, Uinta forest ranger, in the office of the forest supervisor, Dave Morley, but Baring is not interested. They meet again in a lonely spot on her ranch. This time she thinks she is not interested. The Reynolds family establish a summer camp at the end of the motor road at Mirror Lake in the Uintas to supply pack trains and guide fishermen into the interior of the high Uintas. Eileen wonders why she has not heard from Wayne, her sweetheart in New York, as she rides through the forest toward Mt. Agassiz. Intending to take a bird's-eye view of the region in order to be of more help to her father, she disobeys the law of the forest and climbs alone to a high point on this steep peak. Being overtaken by a terrific rain and snow storm, she slips on the wet rocks as she is making her way down the mountain and faints just as night closes in. But Brent has seen someone climbing Agassiz as he scans the forest and mountains through his binoculars. He does not know who it is, but realizing that a storm is about to break and the danger of the situation, he takes the trail from Rainbow to Agassiz. He finds Eileen unconscious on the mountain in the last light of day. The snow is still falling. He rescues her and helps her back to camp, and Eileen's disinterest is replaced by a feeling of deep gratitude. Then comes a letter from Wayne.

# A SILVER GIRDLE

By CLARE W. NOALL

## PART V

EILEEN was sitting on a blanket on the ground, leaning against the trunk of a tree with her sprained ankle resting on a pillow of pine needles, devouring Wayne's letter. "Here's news!" she chuckled as she read of the gay times her friends were having in that far-away world she had left behind. But, as she sensed the meaning of Wayne's closing paragraphs she turned cold and as green as a cricket:

"I'm afraid the migration to the wild and woolly is off. I may be flapping down to Janeiro in July. Gov is representing the Corporation on the Van Insulin bond case. Yours truly is going to give (or take) his first whack in a legal skirmish. Gov says the pin feathers have got to sprout, and if he gets me away from the bright lights of Broadway he may discover a shining beam in my own little nob. He's probably thinking of darkest Africa in planning that test, but I'm picturing the glow of the midnight

parade in Rio. Honey, I'll pledge a toast to you in some garden by the sea, and with whomever I'm dancing, I'll imagine it's you in my arms, not she.

"But after all, my exotic little whiff of star-dust has turned horsewoman—here's to the bravel! By the way, Eileen, I understand it's going to take courage to call that spot in the mountains your own. I hear there's a question attached to the title. What brave gesture will be your next if the experiment in the wilderness fails?

"Oh—and how's your father?

"Here's to you, my dear, and a breath of the strato over Rio. You're not the only one to seek the ozone rare.

"Goodbye, my love,

"Wayne."

"Well! How very coy!" She suddenly found herself burning up instead of ice cold. "What a perfectly innocuous way of telling me that square pegs don't fit into round holes."

With characteristic honesty, she was willing to admit that between the lines of Wayne's letter she saw a faint image of the girl she might have been—just too, too, divinely perfect; gold-leafed, gilt-edged, quality de luxe, with froth for all and care for none. "And now," thought she, "he's telling me the froth has blown away and the dregs are bitter. What a horrible way to say it! Can't be cut clean? Have I been nothing but a play-girl to that boy? Has he never seen anything in me but a laugh? And to think how much I cared! But what hurts most is the way he's missed Dad's measure. Does he think my father could be so petty as to scum-mage a bit of land from the catastrophe he went through? Oh no!





He doesn't know Dad either. Believe me, I'll show him that I love my ranch and that this is no game."

Burning humiliation held her in its matrix, coloring the essence of her spirit like white light broken down in a prism. Delusion attacked her faith in friendship. It was the first real shock of Eileen's life. Loss of

wealth hadn't hurt like this; physical pain was insignificant in comparison. Faintness alternated between a dizzy sensation in her head like the whirling motion of a dancing dervish. "He was my friend," she kept saying to herself. Heretofore the slapping experiences of life had all been around the corner from her triumphant world, but she now saw herself as the nucleus of a revolting situation—the object of derision and scorn from one she had held dear. "Dropped! For deadly!" the words pierced her quiet lips. "That ghastly camouflage—it's too disgusting!

There is more than the land at stake in that deed—my father's honor, and my ambition. Both must be saved."

EILEEN did all her weeping within herself; the tears oozed from her heart. Then the injury came up against something hard, like the resistance of flint to an onslaught of gunpowder. "It takes more than a heartache to put me down; I can go on," she resolved. "I know I haven't been a good mountaineer—the first thing I did was to get caught in a jam and get myself all bunged up; I couldn't have won Brent's respect; I don't know an earthly thing about raising cattle, but I'm going to learn. With that single small herd grazing on my acres, *my acres*, I'll start a line of blooded stock that will sell all over this country. You may fly down to Rio, Wayne, but some day I'll fly a calf from here to you and make you a present of it whether you want it or not. I'll go to an agricultural college—maybe I can win a scholarship. There's money in a good ranch. I'll make mine pay."

Her thoughts raced on at white heat, compensating for her wounded feelings, exaggerating her own importance, and then they slowly receded into the aisles of memory where she saw herself and Wayne in the midst of a gay circle, laughing the hours away. It was no wonder that Wayne couldn't understand the vast change that had come over her in the experiences of the last two months. She was simply sorry that he couldn't know her now at close range. They had been very congenial, but now she saw herself living close to the earth, wresting her existence from its bounty and as single in her purpose as the blue gentian of the Uintas, opening its cup to the sky in the grass, there by her side.

"There is beauty in life—and I shall find it; these mountains are drenched with it. The rugged people I have met out here are as true as the enduring stone of these high peaks, and as solid as their turreted grandeur. I will live as truly as I can," she made a promise to herself.

"Jimmie, oh Jimmie—" she called.

"Huh," he grunted from the underground he was digging.

"Bring me a notebook and my fountain pen, will you?" And she started a letter to Wayne as direct and basic as his had been light and silly.

(Continued on page 60)



# EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, Jr.

## RECENT PROGRESS WITH COSMIC RAYS

ARE cosmic rays super X-rays or are they particles of matter bearing electromical charges? Dr. W. F. G. Swann discussing the various theories (*Natural History*, October, 1935), believes that a new form of the charged particle theory will enable one to explain all the major known facts about cosmic rays including the increase of intensity with altitude. Since the cosmic rays are affected by the earth's magnetic field they must consist, at least in part, of electrically charged particles such as protons and electrons. Cosmic ray detectors are affected by secondary charged particles knocked out of atoms by the cosmic rays. Sometimes when cosmic rays pass through dense materials such as lead, they cause, occasionally, an explosion or burst in which as many as a billion particles may be ejected, according to Dr. G. S. Brown (*Scientific Monthly*, October, 1935).

It would seem that cosmic ray intensity does not only vary as the earth's magnetic field with the latitude but also with the longitude. On the basis of observations from electroscopes on nine ships sailing the seven seas Dr. Robert A. Millikan told the last meeting of the National Academy of Sciences that the rays are stronger in India and the Eastern Hemisphere generally than in the Western. This means that the earth is lopsided with respect to its magnetic field.

## EXCESS VITAMIN D HARMLESS

TAKING large amounts of rickets-preventing vitamin D into the body causes no harm whatever is the conclusion from recent research by Dr. Harry Steenbock of the University of Wisconsin (*Science News Letter*, Nov. 16, 1935). With the irradiation of milk and other food products becoming popular some people are getting more vitamin D than they need; the investigation was made to see if calcium fixation, which this vitamin accelerates, would increase to injurious amounts, or if there were other undesirable effects. The experimental animals used grew well and showed no evidence of abnormality.

## NOBEL PRIZES IN PHYSICS AND CHEMISTRY

FOR making important discoveries in physical science the Nobel prizes in physics and chemistry have just been awarded (*Science News Letter*, Nov. 23, 1935). For discovery of neutron the physics prize went to Dr. James Chadwick for work at the famous Cavendish Laboratory in Cambridge, England. For discovery of artificial

radioactivity and the manufacture of radioactive elements the chemistry prize went to Professor F. Joliot and Mme. Irene Curie-Joliot, daughter of the discoverers of radium.

Dr. Chadwick working with the bombardment of beryllium by alpha particles (helium atomic hearts) produced a powerful radiation. The Jolios and the Germans, Bothe and Becker, thought it was gamma radiation useful in cancer treatment, but Dr. Chadwick recognized it in 1932 as a stream of electrically neutral particles which he termed "a proton embedded in an electron." Because of its electrical neutrality the neutron has yielded much knowledge of atomic structure when used as a bombarding particle. Last year in Paris the Curie-Jolios used alpha particles in hitting boron, knocking out neutrons. But after the alpha particles were stopped boron continued to emit positive electrons, as though it were radioactive, giving a new phenomenon artificial radioactivity.

## TANNIC ACID FOR BURNS

"PHYSICIANS have learned that the best treatment for a serious burn is to give the patient a narcotic, remove the burned tissue, and apply, first a 5 per cent solution of tannic acid, and then, immediately, a 10 per cent solution of silver nitrate," Dr. A. B. Bettman of the University of Oregon Medical School told the American College of Surgeons. (*Science News Letter*, Nov. 16, 1935.) This treatment leaves an almost instantly formed black, leather-like antiseptic, protective dressing, which dries and no other dressing is used. Old fashioned remedies such as smearing with butter, ointment or oils, even Carron oil may make burns more serious. In case of extensive burns call a physician, in the meantime keep the patient warm, and if no tannic acid is available, applications of very strong freshly brewed tea will help. Non-greasy, tannic acid pastes are also of value.

## "LEADERS" AMONG CELLS

PROBING into the beginning of life, a German professor has found cells which act as leaders, showing the way for cells around them to develop into spinal cord, brain, and other parts of the structure which finally develop into man or woman. For making this discovery, Professor Hans Spemann of Freiburg, Germany, internationally known for experimental embryology, has been awarded the Nobel laureate in medicine for 1935. (*Science*, Nov. 1, 1935.) Among other experiments, he transplanted some of the leader cells, which act by chemical stimulus, into

another fertilized egg to see what would happen. By this means it was discovered that a spinal cord, for example, could be made to develop where one ordinarily would not have been found. This development, once started, continues even though the original leader is removed.

## BILLION DEGREE HEAT IN STARS

UNLESS the inside of stars are almost entirely of iron their internal temperatures must be about a billion degrees Kelvin or 1.8 billion degrees Fahrenheit, the Electrochemical Society was told by Dr. T. E. Sterne of Harvard College Observatory. (*Science News Letter*, Nov. 16, 1935). The hottest matter we can see is the outside surface of the sun which is about 6,000 degrees Kelvin. Why such high temperatures? Dr. Sterne said that it is necessary to determine a reasonable mechanism which would create the enormous amount of radiant energy that the stars have been wastefully pouring out into interstellar space for at least 100,000,000 years. The most reasonable explanation would seem to be the transmutation of elements from one to another, liberating great energy, but requiring a high temperature to take place.

## TIDE IN ROCKS AT PITTSBURGH

PITTSBURGH is rising and falling from 13 to 23 inches each day, according to accurate measurements made at the research laboratories of the Gulf Refining Company in Pittsburgh and reported by Dr. Paul Foote. (*Science*, Nov. 1, 1935.) This rise and fall is due to moon tides in the solid crust of the earth, and was measured by an extremely sensitive gravity apparatus. The sensitivity is so great that if a fireman on a 500,000 pound locomotive were to throw off a piece of coal weighing one-fourth of a pound the difference in weight could be detected. The gravity apparatus and magnetic and earth-wave reflection test were developed for use in geophysical prospecting.

## ARGON COMPOUNDS

ARGON, which makes up about 1% of the atmosphere, and the other inert gases, krypton, xenon, neon, helium, and niton have been called "noble" gases because they didn't enter into compounds with other elements. But now Dr. Harold S. Booth and associates at Western Reserve University have found that argon apparently forms in varying proportions, six unstable compounds with boron trifluoride.



# Poetry

## NEW YEAR

By Rena Stotenburg Travaix

THEY ring, they ring, across the snow,  
Gay bells, glad bells, from tower and  
steeples;  
They ring, they ring, and set aglow  
The hearts, the courage of the people;  
New Year, New Year, we welcome you,  
We laugh and sing in exultation,  
New Year, New Year, receive your due,  
We come to offer our laudation.

They peal, they peal, o'er wood and dale,  
Clear bells, dear bells, the silence break-  
ing;  
They peal, they peal, o'er stream and vale,  
O'er mount and hill, the echoes waking.  
New Year, New Year, we trust in you,  
Oh break the bonds, the fetters sever;  
New Year, New Year, our hearts are true,  
We pledge our loyalty forever.

## SONNET TO STARS

By Roxana F. Hase

LEST some fainthearted grow through lack  
of light  
God caused that millions of bright stars  
appear,  
Their radiance glowing to allay all fear:  
They are the torches that the angels wake  
Hold as they safely guard our sleep at night,  
Their glory shines on all . . . both low  
and peer . . .  
To let each know the Father holds him dear,  
That everyone is precious in His sight.

No matter what the season they are there  
Each shining in that canopy of blue.  
Would that to reach and grasp one I might  
dare—

To keep me ever loyal, brave, and true.  
Then I should know real joy beyond com-  
pare,  
Yet even now my courage they renew.

## EVENING SCENE

By Eva Willes Wangsgard

THESE things are lovely—all and one—  
The painted sky when day is done;  
The pale moon rising from a hill;  
A starlit, sleepy mountain rill;  
The purple-shadowed sky of night;  
A curtained window filled with light;  
A baby seeking food and rest  
Upon a loving mother's breast.

## TO A POET UNSUNG

By Catherine E. Berry

YOU have not put your songs in flowing  
words  
That spill across a page in lilting rhyme,  
No one shall read the music of your  
thoughts,  
Nor know your heart has scaled the heights  
sublime.  
But I have seen the poet in your eyes,  
Have heard the cadence in your laughter,  
too.  
Your words of love have touched deep,  
lyric notes . . .  
Though others have been blind, my dear . . .  
I knew!

## FRAGMENTS

By Elizabeth Burningham

PAUSE here a while before the clouds roll  
by,  
Before, reluctantly, we let time claim  
His clear, dear image. Here's his tree,  
the same  
Whose fruits he loved to give away. And  
I  
Recall a funny speech, a smile, a sigh;  
See him make something for our childhood's  
game;  
I watch him muse; I hear him call your  
name.  
Just poignant bits can memory supply,  
Why is it that the mind will not hold clear  
Our image of one dead? We cannot see  
Ever to bring the whole loved picture near;  
It must return as a remembered dream.  
And of that life that we have held so dear,  
We keep but fragments, just a broken  
gleam.

## LIVING LYRICS

By Grace P. Smith

YOUR life may be a poem,  
Rhythm in every line,  
Meaning in every stanza,  
Symbol of life Divine.

Set it to music's cadence:  
Melody, clear and strong,  
Harmony, rich in color,  
Pattern for festal song.

Pulses of living lyrics,  
Sound on, beyond our ken,  
Inspired, yet human measures,  
To stir the hearts of men!

## PITY

By Edgar Daniel Kramer

FOLKS pity me,  
Because I find  
White ecstasy  
Upon the wind,  
Because I romp  
When day is through  
In fairy ways  
Amid the dew,  
Because my eyes  
With tears are wet  
For withered rose  
And violet,  
Because each tree  
And bloom and bird  
Are whisperings  
My heart has heard.  
I pity folks,  
Because they are  
Blind to the light  
Of each pale star,  
Because their hearts  
Can never know  
The witchery  
The breezes blow,  
Because the grass  
And brooks and skies  
Are dumb to all  
These foolish-wise,  
Because for things  
Of little worth  
They miss so much  
Of God on earth.

## ON A RESTLESS NIGHT

By Ardyth Kennelly

I PRAY a poem, sweet God, I pray a poem!  
Let it come to me on little silk-smooth  
feet,  
Let it creep up beside me in the dark  
Where I toss with wide eyes and aching  
throat,  
And touch me with its hands.

Let it be quiet and soft and small.  
Let it be still and bright.

Let it come to me, through moonlight,  
Through air that is white and burning . . .

I could sleep then, God. I could sleep.

## SERVICE

By Arthur Wallace Peach

WHEN guns at last are still and hates of  
earth  
Have vanished with the fears that gave  
them birth,

No records will reveal each lowly name  
Of those who toiled for peace, unknown to  
fame,

But in the heart of Him whose memory  
Encircles life with His eternity,

Each humble deed shall have its sure re-  
ward.  
The gratitude and blessing of our Lord!

## A LITTLE CHILD

By Lydia Hall

"AND shepherds watched their flocks by  
night,"  
The sweet, old story goes,  
And angels told them where to find  
The Babe in swaddling clothes.

The wise men coming from the East  
By one bright star were led  
To the place where the dear Christ Child  
Lay in His manger bed.

No shining star have I today,  
No white-robed angel guide,  
But I have you, a little child,  
To lead me to His side.

## GESTURE

By Margaret Jane Cole

I KNEW so little what despair might mean.  
I thought perhaps it was a brave wild  
thing  
Rent garments, wailing, and futile wincing  
Beating the wires. Yet even now the lean  
Years overtake me after plenty; now  
I must relinquish love . . . Somehow, I  
find  
No fitting gestures. I am disinclined.

To flaunt a bitter lip, a tragic brow.  
These ostentations do not suit me well.  
I shall go on much as I went before  
You came. I shall be neither less nor more  
Gracious or gay. My little private hell  
Is not for tea-cup tattle, or for jest.  
Silence and circumspection serve me best.

# EDITORIAL

## Jacob's Message

THE CHINA CLIPPER, a huge flying boat, weighing 25 tons and capable of carrying dozens of passengers and nearly 25 tons of freight rose into the air at San Francisco a few weeks ago on its maiden voyage to Manila in preparation for later voyages to Japan and China via Honolulu, Midway, Wake, and Guam. The voyage to Manila and return was made in safety, and inaugurated a scheduled service of three days from America and Asia, also making possible regular round-the-world trips by air.

Thus, time was annulled and distance crumpled; thus the ancient East and the youthful West were brought nearer together than man could foresee a generation ago. Thus a new understanding was made possible among countries long held to be too far apart for sympathetic friendship. The heart of humanity thrilled to the whim of the clipper's propellers.

The China Clipper, flying over the expanse of the greatest ocean symbolized man's increasing conquest of the material world. Astounding gains of knowledge have been made in our Soul-Stirring age. Man is exploring and conquering the limitless distances of space as well as the minutest corners of the infinitely small. Knowledge is pouring in upon the searcher; and power over universal forces is given him. Yet, man's progress has only begun; what the end may be is beyond today's power to conceive.

While the China Clipper crossed the Pacific Ocean with its good will cargo of men, medicines, and freight, huge bombing planes were dropping life-destroying shells upon the people of Ethiopia. Rude hamlets in which civilized man would disdain to dwell, but dear to the humble natives of the land, were torn from their foundations and the fragments scattered far and wide by the powerful, air-dropped explosives.

The same knowledge of nature's secrets, the same cunning of hand and machine made the China Clipper and the bombing planes. The same knowledge and skill pointed to health and happiness or to disaster and death. The same knowledge may destroy or advance our civilization. Knowledge of itself is an idle gain. Better little knowledge well used than vast knowledge ill employed. Only when "knowledge comes but wisdom lingers" is the struggle for new knowledge gains justified. If human good is not the end of the search, knowledge has neither savor nor substance.

All this was said by an ancient prophet, Jacob, the son of Levi: "O, the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not, And they perish. But to be learned is good if they hearken unto the counsels of God."

Inventions are now being made of the gains of 1935. Discovery will be listed with discovery, and invention with invention. Empty gains these are if the year has not added use to use of our knowledge—wealth for human welfare! True progress rests upon the willing power of men to use all their possessions for one-another's welfare. The Lord's plan designs happiness for all. It is useless to seek more knowledge if the will is not trained at the same time for the righteous use of knowledge.

Latter-day Saints should measure the past and shape the future by the standard of human welfare. The China Clipper against the bombing plane should remain a deadly contrast. The most needed resolution for 1936 is to bend the will towards peace and good will. And ever the words of Jacob should ring in our ears, "To be learned is good, if they hearken unto the counsels of God."

—J. A. W.

## President George S. Romney

THE NEWS of the sudden death of Elder George S. Romney, president of the Northern States Mission, came as a surprise and shock to those in the Rocky Mountain area who knew him well and to those of his mission who had seen in him a strong, vigorous, ambitious Latter-day Saint and presiding officer.

Few were surprised or shocked more than President Heber J. Grant who had but reached home from a trip to the eastern section of the United States where he had been in company with President Romney who was apparently in the best of health.

President Romney had gone to Rockford, Illinois, for the purpose of organizing a branch of the Church in that city when he was stricken suddenly at the home of M. C. Halverson. His death, according to reports which reached Salt Lake City, was the result of heart failure, occurring at 7 a. m., Thursday, December 19, 1935.

President Romney, a son of Miles and Hannah Hood Hill Romney, was born in St. George, Utah, November 12, 1874. During his early life his family moved to Arizona and thence to Old Mexico, where he spent his childhood and young manhood in the Mormon colonies, returning to the United States at the time of the ejection of the Saints in 1912.

President Romney has been active in educational circles for years. He was graduated from the University of Utah in 1917 and a few years later received his Master's Degree from Stanford University. He was in Chicago pursuing his studies toward a Ph. D. Degree when he was selected president of the Northern States Mission. He had taught in Oakley, Idaho, and later became connected with Ricks Academy. After he was made principal of the institution it became a junior col-



lege and he became its first president. He was on a leave of absence from the school when he was made president of the Northern States Mission, the position he held at the time of his death.

President Romney is survived by his wife, Terressa Artemesia Redd Romney and the following sons and daughters: Mrs. Tessa Clark, wife of President Charles F. Clark, of Cassia Stake, in Idaho; Marion G. Romney, bishop of the Thirty-third Ward, Salt Lake City; Mrs. Lurlene Cheney, Los Angeles; Antoine Kimball Romney, Provo; Mrs. Artemesia Baliff, Midway, Idaho; Mrs. Jasmine Edward, Chicago; Leona Romney, Chicago; Mrs. Maurine Johnson, Kaysville; and Jinny and Marlyn Romney, both studying at Brigham Young University, Provo, Utah.

President Romney was a dynamic man contributing wholeheartedly to any society in which he found himself. At the recent October conference he seemed well and younger than his age. He will be greatly missed from the circle in which he moved. The Romney family is so large and has among it so many well-known and prominent figures that his death will be felt up and down the valleys of the mountains from Mexico, where he spent his youth, to far up in Idaho where he gave to that section some of the most productive years of his life.—*H. R. M.*

## The Uncut Book

THE NEW YEAR offers us a new book—an uncut book, fresh from the press—unspotted, unblurred with the mistakes of that discarded book, the Old Year. Before we open it, let's take up the Old-Year volume, with its pages torn and blotted, treasured for the lessons it has taught of perseverance, courage, vision, and of mistakes not to be repeated. Almost regretfully we soon must place it alongside the other years with poignant sorrows and regrets for remembered failures and with joys for relived happinesses.

Before we set it on the shelf, let us take Old Year in our hands this New Year's Eve and turn the pages slowly, one by one, never skipping any of them, no matter how badly it hurts to see where we failed. On this day, we proved ourselves to be petty and selfish; on such a day we were forgetful of the little act or word which would have meant so much to our fathers and mothers. On another day the tear stains have nearly blotted out anything of good—because on that day, a beloved one, dearer than life itself, passed beyond to another sphere of action. For several weeks there seemed such despair that we could never regain our old hold on life and our assurance that life is good. In a few months more, the first wild grief had subsided and we felt that we could carry on in honor of our beloved.

Some of the pages renew a sense of well-being and of honest pride within our veins. Here is a little act—almost a forgotten one—but it started a friend on the right path, it encouraged him to try again after repeated failures. On this day we

pressed some flowers in our book because we carried a bit of sunshine into the life of a neighbor.

In this manner we con over the pages of the Old Year, indexing it carefully for future references. One item which should have many page references is happiness. We should be generally happier this year than we were last. Grievances may have been almost overwhelming in their intensity—yet their very depth has increased our capacity for joy. According to Emerson, we cannot appreciate joy until we know its opposite, sorrow.

Another topic with many references should be that of family happiness. Our families should be happier because we lived with them and thought more fairly of them this year. This does not mean the giving of extravagant gifts or the satisfying of their whims. As members of the home community we should have taken more time to encourage the better spending of time and energy. We should earnestly and patiently have tried to help each other overcome our bad faults and habits. We should have given genuine encouragement for increasing the abilities of each one in the family. On how many pages do we show that we have been more considerate this year than we were before?

The Old Year should have taught us much in the way of tolerance. Narrow-mindedness has no place in the books of our years.

In this way the whole year must be carefully itemized and indexed and a careful estimate made of its merits and demerits. Born of this exhaustive, systematic search of the year's worth our resume will help in the survey of the work to be accomplished in the coming year. This might form part of the yearly ritual for self-improvement.

Now we pick up the New Year. Our first consideration will naturally be the dedication. One woman in speaking of her home said that she tried to remember that each child was a guest in her house—a guest sent from God. She therefore tried to act in such a way that she never gave offence to that guest. Using this idea, we might word it thus: "This book is dedicated to the happiness and comfort of my own family because from them I can emanate friendliness to others with whom I associate."

A day by day assignment cannot be made for the New Year because unforeseen events come into view as the volume opens. Certain goals for achievement can however be set by including certain topics in the table of contents. Some of these topics might be: increased spirituality, heightened interest in community activity, a mounting desire for knowledge, truer friendliness, wiser tolerance. If we follow these chapter headings, adding other necessary ones, we shall progress farther and farther toward our goal—ultimate perfection which will assure us a place in our Father's kingdom.

Now we close the Old Year volume and set it lovingly in its place on the shelf with the other years; the Old Year is gone—long live the New Year. The memory of the old is blended into the hopes of the new to bring a surer, completer, more joyous living.—*M. C. J.*

## The Covered Wagon takes a Journey East

(Continued from page 23)

of Salt Lake City and the Sons and Daughters of the Utah Pioneers, had the wagon constructed from parts of original pioneer wagons reinforced with newer materials.

THE WAGON left Salt Lake City early in May and was carried over the ocean gratis by the Scandinavian-American Steamship Company. Historian Jensen with a company which included his wife and daughter, Mrs. Eva J. Olson, left Salt Lake City May 11th to accompany the wagon to its destination.

Upon their arrival in Chicago and New York they were royally entertained at banquets by Danish residents, and upon their arrival at Copenhagen, Denmark, were bade welcome by the mayor of the city and a number of other prominent citizens. The wagon, which had been crated in sections for shipment, was rebuilt in Aalborg and thence taken to Rebild Park where, drawn by oxen, it was the main feature of the celebration July 4th, when it was formally presented to the Rebild Park Committee by Andrew Jensen in the presence of about 15,000 people, including the Prime-minister of Denmark, the Minister of Foreign Affairs, the American Minister, Mrs. Ruth Bryan Owen, a sister of King Christian, Mr. Robert C. Lund, president of the Rebild National Park Committee, and many other distinguished men and women. Quite a number of Danish-Americans had crossed the ocean to attend this celebration, and love and loyalty to their native land and to their adopted country were made evident by the enthusiastic applause which greeted the mention of either "homeland."

Before leaving Denmark, Andrew Jensen and Elder Alma L. Petersen, president of the Danish Mission, were given a special private audience with his Majesty King Christian, who received them with great cordiality. Mrs. Ruth Bryan Owen also entertained the Jensen family both at the Embassy and at her home.

Since his return to Salt Lake City, Elder Jensen has been honored in many ways, including a luncheon tendered by the Chamber of Commerce and a meeting in

the Assembly Hall under the auspices of the Sons and Daughters of the Pioneers and the Scandinavian organizations. This trip has filled a long felt desire on Elder Jensen's part once more to visit his native land.

## He Made 'Em Like Spinach

(Continued from page 27)

And so the popularity of the spinach feature was quite as accidental. Popeye has always been a fighter and in his fights has shown superhuman strength. I felt it necessary to explain the source of his great power, and in these days when so much is being said about vitamins from A to Z spinach seemed to be the logical answer. Somehow or other the idea caught the popular fancy and in view of the numerous letters which I have received I have felt justified in giving the spinach element prominence.

"Have the letters you have received influenced you any in portraying Popeye's character?" I wanted to know.

"Considerably. As the mail poured in I began to realize that children were taking Popeye seriously. Therefore, I concluded that if my principal character were becoming a teacher I had better reform him and invest him with a few moral virtues. For Popeye, the sailor, in keeping with the popular idea regarding gobs, wouldn't

hesitate to take a drink or two or even to become completely inebriated. But Popeye, the teacher, the idol of children, must be a paragon of virtues, so I placed him on the waterwagon, where he has been ever since. I wish I could take his pipe away from him in order to make him thoroughly exemplary, but Popeye's pipe is a permanent fixture, as much a part of his personality as his one eye or his muscular forearms. And so I must content myself with having cured him of drunkenness and with having refined, somewhat, his language, which though natural to the sailor would be demoralizing when used in the presence of children."

I thanked Mr. Segar for the pleasant interview and left with a feeling that from now on Popeye and I would be better friends than ever before. I felt as though I had looked into his heart and had seen the fight he was putting up to make himself fit for the companionship of children. I realized that we had something in common—a business partnership, in fact—and I resolved that while he continued with his sales work of getting right into the homes and teaching the young and rising generation the necessity of eating spinach to make them strong I would stand faithfully at my post and hand out the spinach with fuller understanding when grateful mothers came to buy.

RICH

By Edgar A. Guest

WHO has a troop of romping youth  
About his parlor floor,  
Who nightly hears a round of cheers,  
When he is at the door,  
Who is attacked on every side  
By eager little hands  
That reach to tug his grizzled mug,  
The wealth of earth commands.

Who knows the joys of girls and boys,  
His lads and lassies, too,  
Who's pounced upon and bounced upon  
When his day's work is through,  
Whose trousers know the gentle tug  
Of some glad little tot,  
The baby of his crew of love,  
Is wealthier than a lot.

Oh, be he poor and sore distressed  
And weary with the fight,  
If with a whoop his healthy troop  
Run, welcoming the night,  
And kisses greet him at the end  
Of all his toiling grim,  
With what is best in life he's blest  
And rich men envy him.

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## NEXT MONTH

### A NEW SERIAL

### 'Moving Mountains'

By WALTER L. BAILEY

An Adventure Story of the  
Far North — Ice-Packs —  
Polar Bears — Narrow  
Escapes.

Begin with the Beginning  
Starts

February Number  
THE IMPROVEMENT ERA



# The Church Moves On

FIFTEENTH ANNUAL LEADERSHIP  
WEEK, JAN. 27-31

"PROMOTING SPIRITUALITY TODAY" is the slogan for the Fifteenth Annual Leadership Week which will be held at Brigham Young University during the week January 27 to 31, 1936, inclusive. Gerrit deJong, Dean of the College of Fine Arts, is chairman of the general committee and will have charge of the week's program.

As in the past, registration will be free and there will be departments for every taste and need.

The General Boards of the M. I. A. are arranging a definite schedule for M. I. A. workers who attend the B. Y. U. Leadership Course, January 27-31.

STAKE AND WARD CHANGES  
REPORTED BY THE HISTORIAN'S OFFICE

**T**HIRTY-THREE Elders arrived safely for their missions in Europe.

President Heber J. Grant dedicated the new chapel at Berkeley, California. Berkeley Ward is in the Oakland Stake.

The Garfield Stake presidency was reorganized with Milton Twichell as president and Charles A. Hymas and Asahel D. Woodruff as counselors.

Harvey C. Bailey was appointed bishop of the Escalante North ward, Garfield Stake.

South Jordan has been incorporated as a town.

The new seminary building of the Summit Stake was dedicated by President Heber J. Grant.

Leslie W. Farnsworth was sustained as Bishop of Oxford Ward, Oneida Stake.

President Heber J. Grant dedicated the chapel at Sandy Third Ward, East Jordan Stake.

The chapel in the Ogden Eighteenth Ward, Mount Ogden, was dedicated by President Heber J. Grant.

L. Grant Lofgreen was sustained as Bishop of the Ogden Eighteenth Ward, Mount Ogden Stake.

Samuel G. Dye was sustained as first counselor and Wm. A. Budge was sustained as second counselor in the Ogden Stake Presidency.

President Heber J. Grant spent two weeks recently in the east in course of which he dedicated a new chapel in Baltimore, Md., and negotiated for ad-

ditional chapels in New York City and at Rock Island, Ill.

A three-year lease for a chapel on Broadway, New York City, was arranged subject to approval of final details by J. Reuben Clark, Jr., first counselor to President Grant, who now is in New York.

The Rock Island chapel will be built by remodeling a large private dwelling.

President Don B. Colton conducted the Baltimore dedication meeting, which was one of three meetings in the new chapel that day. Music was provided by the Washington, D. C., L. D. S. choir, directed by Edward P. Kimball, James H. Moyle, United States commissioner of customs, was one of the speakers.

#### Visited Capital

President Grant visited in Washington, D. C., and spoke at a meeting in Chicago.

Others with President Grant were Mrs. Grant, Robert L. Judd, a son-in-law, and Joseph Anderson, secretary to President Grant.



#### "Y" MUSEUM RECEIVES RARE IDOL

**A** RARE female idol once worshipped by natives of the Solomon Islands has been given to the museum at Brigham Young University by a former missionary who secured it from the first person converted to the L. D. S. Church in the Friendly Islands.

The image was carved from green ironwood, which has since become extremely hard.

When some Solomon Islanders who revered the image were taken as slaves to the Friendly Islands many years ago, they carried the beloved "deity" with them into the land of exile. There it served as a source of comfort and faith.

Jacob Olsen, a white man who had married a native woman, secured the image. He was the first convert to the Church in the Friendly Islands.

He gave the image to Mark V. Coombs, who spent ten years on a mission in the islands. Mr. Coombs placed the idol in the "Y" museum.

Being female, the idol is regarded as rare, according to Dr. George H. Hansen, curator of the museum. Male idols are much more common among primitive peoples, except in a few instances, he says.

#### FOUR HUNDREDTH ANNIVERSARY OF THE PRINTING OF THE BIBLE

**L**ATTER-DAY SAINTS will join with other English-speaking Christians all over the world in honor of the four hundredth anniversary of the first printing of the complete English Bible by Miles Coverdale. The exact date was October 4, 1535. This achievement meant that the Bible could become the personal property of many people who hitherto had been unable to read it for themselves because of the prohibitive cost of hand-written copies.

The influence of the Bible has been great enough to mold governments and revolutionize personal lives. The Bible has so influenced the literature of the English-speaking world that it is difficult to pick up a book or magazine without finding innumerable references made to incidents or philosophy found in its pages.

A good exercise which will sharpen the wits and which will perhaps shame all good Christians into a more careful study of the Bible which is one of the standard Church books is to have the members of the family who are old enough write as many books of the Old Testament as they know. The younger members should be encouraged to tell their favorite Bible story. Surely if the Church is to move on, all Latter-day Saints should know their Bibles much better than they do.

Make the most of the four hundredth anniversary of the first printing of the complete English Bible as an opportunity to translate its wondrous stories and ideals into the lives of your families.

# Screenings

**A H WILDERNESS (M. G. M.):** Youth, in a little town, with its struggle, its absurdities, its loveliness, against a background of delightful family life. There is abundance of humor. The direction and photography are charming. Although the boy's conquest of temptation is the theme, there is much more drinking than seems necessary to point the plot.

Dir.: Clarence Brown. From the play by Eugene O'Neill. Cast: Wallace Beery, Lionel Barrymore, Eric Linden, Aline MacMahon, Cecilia Parker, Spring Byington. *Family.*

**CRIME AND PUNISHMENT (Columbia):** The growing sense of being a sinner is sin's worst punishment. This is the theme of Dostoevsky's great story. Even in this year of remarkable cinema productions, "Crime and Punishment" will rank high in its direction, which invariably brings out and clinches dramatic effects; in its acting, especially by the two contrasted men; in its photography which catches and emphasizes both beauty and spiritual significance. Of course it is a sombre tale.

Dir.: Josef Von Sternberg. From the novel by Dostoevsky. Cast: Edward Arnold, Peter Lorre, Marian Marsh, Tala Birell. *Adults. Quite beyond children.*

**I DREAM TOO MUCH (R. K. O. Radio):** The superb, crystal-clear voice of Lily Pons, adds distinction to this artistic production which combines lovely music with gay comedy of a kind of poetic wistfulness. Among the many delightful musical numbers, the star's rendition of the Bell Song from "Lakme" is memorable for its exquisite charm and clarity.

Dir.: John Cromwell. Music: Jerome Kern. Operatic numbers conducted by Andre Kostelanetz. Cast: Lily Pons, Henry Fonda, Eric Blore, Osmond Perkins, Lucien Littlefield. *Family.*

**THE LITTLEST REBEL (20th Century-Fox):** With all the elements of general appeal, this screen version of the well-known stage play offers unusual opportunity for Shirley Temple's winsome naturalness, together with added range for her dramatic ability. Somewhat re-written to give greater strength to the title role, it tells of heroism and tragedy during the Civil War. Photographed with artistry and grace, it has a tear-drenched beauty, only momentarily lighted by whimsical comedy.

Dir.: David Butler. From the play by Edward Peple. Cast: Shirley Temple, John Boles, Jack Holt, Karen Morley, Bill Robinson. *Family.*

**MARY BURNS, FUGITIVE (Paramount):** A well constructed story, ar-

## COMING ATTRACTIONS

Watch for these pictures. Advance notices seem to say that they will be good:

Romeo and Juliet, The Prisoner of Shark Island, Rose Marie, Give us This Night, Love Song, Life of Beethoven, The Song of the Saddle, Robin Hood of Eldorado, Rhythm on the Range, The Gallant Defender, Anthony Adverse, The Petrified Forest, Captain January, Sutter's Gold, Whipsaw, Ceiling Zero, Captain Blood, The Good Earth, It Can't Happen Here, and Magnificent Obsession.

tistically produced and skillfully played. Romantic, thrilling in action, varied in its interesting settings and particularly appealing in its human quality.

Dir.: William K. Howard. Cast: Sylvia Sydney, Melvyn Douglas, Pert Kelton, Alan Baxter, Wallace Ford. *Adults.*

**SO RED THE ROSE (Paramount):** A very beautiful and appealing story of the South during the Civil War, with its tragedy, devotion, heroism, and humor. The scenic effects are unusually lovely.

Dir.: King Vidor. From the novel by Stark Young. Cast: Margaret Sullivan, Walter Connolly, Randolph Scott. *Family.*



Lily Pons

We have previewed "I dream Too Much" and find it to be an unusually lovely picture. It is one that you should not miss if you like a lovely set of songs, sung by a lovely girl, possessor of a lovely voice. The story is good, also, except for the drinking.

**STORY OF LOUIS PASTEUR (First National):** Extraordinary dramatization of the devotion of a scientific man to his own ideals. It carries him through misunderstanding persecution. Pasteur is of course one of the heroes of medical science.

Dir.: William Dieterle. Cast: Paul Muni, Josephine Hutchinson, Anita Louise, Donald Woods. *Mature. Not understandable.*

**A TALE OF TWO CITIES (Metro-Goldwyn-Mayer):** One of the most celebrated of the great stories of the age of great story-telling, finds its way to the screen, with a brilliant panorama of things human and things historical—tender romantic love, swift drama, and the terribly brutal tragedy of the French Revolution.

Dir.: Jack Conway. From the novel by Charles Dickens. Cast: Ronald Colman, Elizabeth Allan, Edna May Oliver, Reginald Owen, Basil Rathbone, Blanche Yurka, Donald Woods. *Adults and young people. Too brutal for children.*

**MAN OF IRON (First National):** Masculine in its appeal is this story of a factory foreman's failure to take advantage of his unexpected rise to fortune. Fairly entertaining in its development, with a boiler explosion and factory strike as the climax.

Dir.: William McGann. Based on a story by Dawn Powell. Cast: Barton MacLane, Mary Astor, John Eldredge, Dorothy Peterson. *Family.*

**MY MARRIAGE (20th Century-Fox):** The socially popular daughter of a supposedly fine business man, who is a secret crook, finds her life and love almost sucked into the whirlpool of crime that eddies below the surface. A rather distinguished detective-flavor story, very well presented.

Dir.: George Archainbaud. Cast: Claire Trevor, Kent Taylor, Pauline Frederick, Paul Kelly. *Adults and young people.*

**THE VIRGINIA JUDGE (Paramount):** One of those pleasant, genial pictures of the South with absurdities of negro humor and an introduction to the lovable, simple people of a small town. The story of a rebellious lad who goes wrong is not wholly convincing since, although he escapes retribution, it is no more than hinted that he is changed and one is left to hope that kindness is really working a reform. The court scenes are delightful, funny, and human.

Dir.: Edward Sedgwick. Original story by Walter C. Kelly and Octavus Roy Cohen. Cast: Walter C. Kelly, Stepin Fetchit, Marsha Hunt, Johnny Downs, Robert Cummings.





# On the Book Rack

JANE ADDAMS

(By James Weber Linn, D. Appleton-Century Company, 1935.)

PERHAPS no woman has so focused the attention of her nation as Jane Addams, experimenter with and savor of human souls. Today when social work has assumed almost terrifying proportions, everyone will undoubtedly find much of interest and worth in a careful analysis of this truly remarkable woman.

James Weber Linn has written a comprehensive and authoritative life of his aunt, Jane Addams. Miss Addams herself turned over to him all of her private files and before her death personally discussed with him many of the chapters as they appear in this volume. This will be probably the most authentic of the biographies which will ever appear about this woman.

—M. C. J.

THE FORTY DAYS OF MUSA DAGH  
(By Franz Werfel, the Viking Press, 1934.)

A NOVEL of moving power and of great merit in its soundness of philosophy is this book dealing with the Armenian question of the Last World War. The author is not entirely unknown to American audiences since at least one of his plays, *Juarez and Maximilian*, has been produced by the Radio Guild.

The doctrine of the brotherhood of man and the feeling of responsibility of those who have superior abilities to those less fortunate are wholesome ingredients to mix into our present-day situation.—M. C. J.

THE GIANT'S GARDEN  
*An Operetta*

(Words by Mary Hale Woolsey, Music by Noal Seldon (Heaps), Eldridge Entertainment House, Inc., Franklin, Ohio, 60c.)

THIS attractive little operetta for children is just off the press and is a delightful addition to the operatic music for children's voices. Noal Seldon, N. Seldon Heaps, in reality, is well known in musical circles in Salt Lake City where he has been composing and playing for years. He is probably best known as a pipe organist although he is versatile and can do almost anything musical rather well.

The words and story were written by Mrs. Mary Hale Woolsey. That guarantees that they are both interesting and delightful.

The entire action of the musical play takes place in the Giant's Garden. It is really a lovely little play featuring seven easy though musical songs and

FOLLOWING a check made on the reading of books, the announcement was made that the average adult reads seven books a year: two borrowed from a public library, two from a circulating library, and one borrowed from a friend. In addition, he buys two books for himself or members of his family. We could easily raise the average if only we would awake to the power that lies in the minute. We could use time to advantage if we would carry a book with us that we might read whenever that extra minute occurs whether it be in the dentist's office or at the lunch counter.

two marches or drills. It is such a number as could be produced by the smaller grades or by the primary or younger Sunday School children.

AND GLADLY TEACH  
(By Bliss Perry, Houghton Mifflin Company, 1935.)

TO A Church of teachers, this book *And Gladly Teach* will be a welcome addition to anyone's library. The delightfully easy style of the author, the aptness of his illustrations, the references to names of worth in the field of American activity during the past half century—all make the book most worthwhile.

The author has been a teacher himself who resigned at the age of seventy because as he stated in his own words, "I did not wish to have it said of me, as was once remarked of a venerable Oxford don who refused to retire, that he had all the Christian virtues except resignation."—M. C. J.

SPRING CAME ON FOREVER  
(By Bess Streeter Aldrich, D. Appleton Company, 1935.)

TO ANYONE who read and loved *A Lantern in Her Hand*, a new book by Bess Streeter Aldrich will always be welcome. Of course, it is almost too much to expect that all books even by the same author will have an equal appeal. *Spring Came on Forever* is not a great book and will not have the same interest for most people which Mrs. Aldrich's style is never tedious or though there is a wholesomeness about her pioneering story which will always command the interest of many people. Mrs. Aldrich's style is never tedious or taxing.

Much can be said of the good effect on the lives of people who will read this kind of book which exemplifies the leading of good clean lives. This does not mean that Mrs. Aldrich's characters are too good to have lived and accomplished that which they did. The ending disproves somewhat the

old statement which Browning made famous:

"Grow old along with me

The best is yet to be

The last of life

For which the first was made."

The last picture of Amalia was not a happy one and it seemed that the author was almost unkind in the senility which she forced on her leading character.—M. C. J.

AUTOMOBILES FROM START TO FINISH  
(By Franklin M. Beck, Thomas Y. Crowell Company, 1935.)

WHETHER the author knows it or not, he has incorporated a very strong internationalism into this book. When any boy or man reads it in which he learns how each country added its share to "man's conquest over space and the materials lying about him," he cannot help feeling that without the work of each country that accomplishment would have been impossible. In addition to the world friendliness fostered, geography is emphasized in a pleasing way.

The illustrations do much in arousing an interest and an appreciation for the work which goes into the mechanism of the cars. If genuine respect were taught for the making of the machine perhaps more men and boys would hesitate before they recklessly dashed about highways needlessly hazarding their own and other people's lives.

The book deserves a place in every wide awake boy's library.—M. C. J.

THE STORY OF THE CHURCH  
(By Inez Smith Davis, Herald Publishing Co., 1934.)

ALL Latter-day Saints should be broad-minded enough to read this story of the Church as it has been written by a member of the Reorganized Church. For the most part the history follows very closely that of our own. The difference of course occurs after the time of the martyrdom of the Prophet Joseph Smith.

Even so, the author has handled the difference in a rather pleasing manner. In dealing with the Latter-day Saints who followed Brigham Young, she stated: "There were very many good people in all factions, and the majority of those who endured the hardships of the long westward journey of the Utah pioneers were of that class. . . . For thrift, industry, and many of the virtues that make for good citizenship, this faction distinguished itself. . . . There is no one who cannot afford to view with admiration the courage, faith, and capacity for sacrifice of the band of Saints who crossed the plains."

The author is the daughter of the former historian of the Reorganized Church, Heman C. Smith.—M. C. J.



# EMMA SMITH'S COLLECTION OF HYMNS

By E. Cecil McGavin

WITHIN three months after the Church was organized Emma Smith was called to the dignified labor of collecting sacred hymns to be sung in the public meetings of the Saints. Her special assignment was thus announced:

"And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church;

"For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

We have neglected to impress upon the minds of this generation how diligently she fulfilled this divine mission to which she was called. If Emma had been a woman of leisure she could have complied with the request in a short time. She was, however, very particular in the care of her family, being a housekeeper of immaculate cleanliness and allowing no outside duty to interfere with her devotion to her children and husband.

The first year following her appointment to this task many distracting incidents occurred which absorbed her attention. The family had moved from Pennsylvania to New York, and thence to Ohio. On April 30, 1831, twins were born to her. They lived but three hours. That same day, in a neighboring town, Mrs. John Murdock died having given birth to twins. Joseph and Emma adopted the Murdock twins in the fond hope that they would fill the void in their lives caused by the loss of their own babies. These children were but nine days old when they were brought to the Smith home. Emma's time was well occupied for many months following the adoption of the twins; for they had their share of illness which demanded her full attention.

Before they were a year old the little boy, Joseph, died from exposure while he had measles; this exposure being occasioned by the mob's carrying the Prophet from his home one night in the early spring and covering him with a coat of tar and feathers. Joseph had been sleeping with the child in order to keep him warm and allow the tired mother to rest in an adjoining room. Her son Joseph was born in 1832, and Alexander was born while she was traveling with the exiles from Missouri.

Emma's household duties were a grave responsibility which demanded most of her attention. Scarcely a day passed but some dear friend or curious stranger called at their home and was

invited to remain for dinner or even spend a few days with them. Moreover, they reared four children to maturity in addition to Julia, the Murdock child. Another son, Don Carlos, who was born in 1840, died in his infancy. They had placed three children in the silent tomb. The persecution in Missouri filled her with fear and apprehension and robbed her of the time she could have spent in selecting hymns for the Church.

It is evident that Emma collected many hymns during the distracting events mentioned above: for as early as June, 1832, hymns were published in the *Evening and Morning Star*. It is not unlikely that when the enemy destroyed the Church press in Zion they also destroyed the hymns which Emma had collected and which W. W. Phelps was assisting her with.

In the minutes of the High Council at Kirtland, Ohio, Sept. 14, 1835, it is recorded: "It was further decided that Sister Emma Smith proceed to make a selection of Sacred Hymns, according to the revelation; and that President W. W. Phelps be appointed to revise and arrange them for printing."

At the time this decision was made the "elect lady" must have already possessed a vast collection of hymns since her first selection of hymns was issued from the press in 1835. It is a small vest-pocket edition 3 x 4 1/4 inches and less than a half inch thick. The title page reads:

"A Collection of  
SACRED HYMNS  
for the  
CHURCH  
of the  
LATTER-DAY SAINTS  
Selected by Emma Smith  
Kirtland, Ohio  
Printed by F. G. Williams and Co.  
1835

This little volume contains ninety hymns. No title was given to any of the selections and no music was published in the early hymn books of the Church. The Saints depended upon the memory of the chorister for the tunes.

Among the hymns which Emma compiled for this first publication we mention the following which are still popular in the meetings of the Saints:

The first hymn in the book starts with this line: "Know then that every soul is free." This popular verse held first place in many of the early compilations of hymns. Other hymns of lasting popularity are:

"How Firm a Foundation;" "Glorious Things of Thee are Spoken;" "Redeemer of Israel;" "He Died! The Great Redeemer Died;" "Earth With Her Ten Thousand Flowers;" "Guide

Us, O Thou Great Jehovah;" "Joy to the World the Lord Will Come;" "Now Let Us Rejoice in the Day of Salvation;" "This Earth Was Once a Garden Place;" "O Stop and Tell Me Red Man;" "From Greenland's Icy Mountains;" "I Know That My Redeemer Lives," etc.

The Preface in this little book announced:

"In order to sing by the Spirit, and with the understanding, it is necessary that the church of the Latter-day Saints should have a collection of Sacred Hymns, adapted to their faith and belief in the gospel, and, as far as can be, holding forth the promises made to the fathers who died in the precious faith of a glorious resurrection, and a thousand years' reign on earth with the Son of Man in his glory. Notwithstanding the church, as it were, is still in its infancy, yet as the song of the righteous is a prayer unto God, it is sincerely hoped that the following collection, selected with an eye single to his glory, may answer every purpose till more are composed, or till we are blessed with a copious variety of the songs of Zion."

With the publication of this first collection of sacred hymns Emma's labors in this direction did not close. She was invited to add others to the collection of ninety hymns which had been published in 1835. In the minutes of the High Council for Oct. 5, 1839, we read:

"Resolved: That a new edition of Hymn Books be printed immediately, and that the one published by D. W. Rogers be utterly discarded by the Church."

A later paragraph on the same page reads: "Charges having been preferred against Brother Rogers, it was agreed that the case be handed over to the High Council." The destruction of the Rogers Hymn Book must have been very thorough for not a single copy is known to be in existence today.

The minutes of the High Council for October 27, 1839, read:

"Voted, that Sister Emma Smith select and publish a hymn book for the use of the Church, and that Brigham Young be informed of this action and he not publish the hymns taken by him from Commerce; and that the Council assist in publishing a hymn-book and the *Times and Seasons*."

Despite the pressing household duties of the busy wife of the Prophet she enlarged her collection and published her second Hymn Book in 1841, at Nauvoo. This collection included 340 hymns.

One year previous to this, however, Brigham Young and his colleagues published in Liverpool, a collection of 345 hymns, many of which had been compiled by Emma Smith.

In 1843 the Saints in Boston rejoiced



when one of their members, John Hardy, published a collection of 153 hymns for use in their meetings. Many of Emma's selections were included in this compilation. The hymn she placed first in her collection appeared second in the Hardy compilation.

Even after the enlarged edition of 1841 appeared, comprising 304 choice hymns, the labor of the "elect lady" in this necessary activity did not cease. As late as Feb. 1, 1843, this notice appeared in the *Times and Seasons*:

"Persons having Hymns adapted to the worship of the Church of Jesus Christ of Latter-day Saints, are requested to hand them or send them to Emma Smith, immediately."

Emma's interesting avocation of collecting hymns did not cease with the death of her husband. She continued to add appropriate hymns to the large collection that she had assembled during her early life. Sixteen years after the martyrdom of her husband she presented her son Joseph with a bulky manuscript which contained numerous additions to her published collection embracing 304 hymns. This enlarged edition was subsequently published by the Reorganized Church.

Scarcely a Sabbath passes in Zion that the Saints are not inspired by at least one of the hymns which Emma Smith had carefully selected for her first editions of hymns which issued from the press one hundred years ago this summer.

times were undoubtedly much tamer than they are in these days.

This habit of snaring birds is used by many Biblical writers as a means of comparison with the snares laid by man for his unsuspecting companions. The following quotations from David carry both a warning and a promise: "Upon the wicked he shall rain snares," and "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped."

It is quite evident that in those early days the feathered songsters were also confined in cages, where they were kept as pets. It was Jeremiah who said, "As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich." Job also made reference to this custom in the words: "Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?"

Constant Biblical reference is made to the term fowl. This word was probably first applied to the domestic variety of birds about 600 B. C., when birds began to be kept in cages and fattened for food. It is quite evident, however, that the name was also used by the

early Bible writers to refer to all birds, wild as well as tame.

It is also interesting to note how some of the oft-used bird proverbs may be traced to the Bible. The common expression, "a little bird told me" in all probability had its origin in the following quotation from Ecclesiastes:

"Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

There are a number of beautiful bird legends which have their origin in Bible history. One of these centers about the robin. As the story goes this bird was originally all grey, but in carrying help to Christ on the cross its breast became stained with His precious blood. From that time on it has carried with it this emblem of compassion.

The Bible has proved a never-ending source of inspiration and knowledge in all walks of life down through the ages, and it has formed the basis for every known activity in the world. It is not strange, therefore, that its compilers should include in no mean measure the creatures of His creation, and one can turn its pages, written thousands of years ago, and find much authentic bird lore.

## Birds and the Bible

(Continued from page 25)

enjoyed to the fullest possible extent.

A NUMBER of allusions are given in the Bible which undoubtedly refer to that season of the year when great numbers of birds were seen in migration. Jeremiah proved that a knowledge of migratory bird life was common in his time when he records that, "the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming."

In the poetic words, "As birds flying, so will the Lord of hosts defend Jerusalem," Isaiah compares God's protection of Jerusalem to birds seeking their home lands.

A common practice frequently mentioned throughout the Bible was that of snaring or netting birds for use as foods or for sacrifice. This frightened the birds less than the present method of shooting, so that the wild creatures of those





# Ward Teaching



## Ward Teacher's Message for February, 1936

### "RESPECT FOR AUTHORITY"

ONE of the most fundamental principles of successful government, church or civil, is respect for authority. It is absolutely necessary in any plan in which people hope to live together in peace and harmony. In civil government constituted authority is empowered to enforce respect for its rights and decrees. This is necessary for the good of society. Without it chaos would prevail.

Latter-day Saints are taught to have respect for civil authorities. The Twelfth Article of Faith commits us definitely to such an attitude. "We believe in being subject to Kings, Presidents, Rulers, and Magistrates, in obeying, honoring and sustaining the law."

In Church Government respect for authority is no less important and necessary. In our Church this is especially true. The authority of this Church is God's authority. The fact that it has been delegated to man in

no way lessens the respect due to it. Respect cannot be enforced. It can only be established and maintained through education, understanding, and love of the work of the Lord. Respect for authorities of the Church as represented by its leaders—General, Stake, Ward, and Mission—has been one of the greatest factors in its development and progress. If it were not forthcoming, disorder, lack of unity, and disintegration would result.

Respect for authority is an indication of loyalty, of acceptance, of faith and of obedience, all necessary attributes of good citizenship and consistent membership in any government or church. Latter-day Saints should be outstanding in showing examples of respect for and loyalty to authority.

Our children should be taught in the home and in our organizations respect for all authority and particularly for the authority of our Father in Heaven as represented by those who are called to places of responsibility in His Church.

### A BRIEF CHRONOLOGY OF CHURCH HISTORY

Dec. 23, 1805—Joseph Smith was born.  
Spring, 1820—Joseph Smith's first vision.  
Sept. 21, 1823—Angel Moroni's first visit.  
Sept. 22, 1823—Joseph Smith first visited Hill Cumorah and saw the plates of the Book of Mormon.  
Sept. 22, 1827—Book of Mormon plates were delivered to Joseph Smith by the Angel Moroni.  
July, 1828—Joseph Smith received the first revelation published in the Doctrine and Covenants.  
May 15, 1829—Aaronic Priesthood restored.  
June, 1829—Three witnesses were shown plates of Book of Mormon by an angel.  
June, 1829—Eight witnesses were shown plates of Book of Mormon by Joseph Smith.  
March, 1830—Book of Mormon published.  
April 6, 1830—Church was organized and first Elders were ordained.  
April 11, 1830—Oliver Cowdery preached the first public sermon on the restored gospel.  
June, 1830—First miracle of modern times—casting out devils by Joseph Smith.  
Feb. 1, 1831—Edward Partridge ordained first Bishop.  
Feb. 9, 1831—Missionary system was revealed to Joseph Smith. (Doc. and Cov., Sec. 42.)  
March 8, 1831—John Whitmer made first Church historian.

June 6, 1831—First High Priests ordained.  
August 3, 1831—Temple Lot at Independence dedicated.  
November 3, 1831—Revelation was given on Aaronic Priesthood, showing nature and authority.  
December 25, 1832—Joseph Smith gave prophecy foretelling Civil War.  
February 27, 1833—Word of Wisdom was revealed.  
March 18, 1833—First Presidency of Church was organized.  
February 17, 1834—First High Council was organized.  
February 14, 1835—First Quorum of Twelve Apostles was organized.  
June, 1837—First foreign missionaries were called. They went to England.  
July, 1837—First gospel sermon was preached by L. D. S. missionaries in Europe, at Preston, England.  
August 30, 1837—First European converts were baptized.  
December 25, 1837—First conference in Europe was held at Preston, England.  
January, 1841, the first Priests, Teachers, and Deacons Quorums were organized at Nauvoo.  
April 6, 1841—The northeast cornerstone of the Nauvoo Temple was laid by the Aaronic Priesthood.  
September 24, 1841—Orson Hyde, one of the Twelve Apostles, dedicated the land of Palestine for the gathering of the Jews.  
November 21, 1841—Baptisms for the dead were commenced in the Nauvoo Temple.  
August 6, 1842—Joseph Smith proph-

esied that the Saints would be driven to the Rocky Mountains.

September 6, 1842—Joseph Smith wrote important address relating to baptism for the dead and necessity for keeping records.

April 2, 1843—Joseph Smith again prophesied regarding Civil War; that it would be caused by slavery and begin at South Carolina.

June 27, 1844—Joseph Smith and his brother Hyrum, Patriarch of the Church, were martyred in Carthage jail.

August 8, 1844—Brigham Young and Twelve were appointed to lead the Church.

April 14, 1847—"Mormon" Pioneers left Winter Quarters for the Rocky Mountains.

July 23, 1847—Advance company of Pioneers reached Salt Lake Valley and used irrigation for the first time on this continent by Anglo-Saxons.

July 24, 1847—Main company of Pioneers reached Salt Lake Valley.

July 25, 1847—First L. D. S. religious service held in Salt Lake Valley.

July 26, 1847—Ensign Peak explored and named.

July 27, 1847—Jordan River was named.

July 28, 1847—Site of Salt Lake Temple located.

August 2, 1847—Survey of Salt Lake City was commenced.

December 5, 1847—Brigham Young became President of the Church.

April 6, 1853—Cornerstones of the Salt Lake Temple were laid.

October 10, 1880—John Taylor became President of the Church.

April 7, 1889—Wilford Woodruff became President of the Church.

April 6, 1893—Salt Lake Temple was dedicated.

September 13, 1898—Lorenzo Snow became President of the Church.

October 17, 1901—Joseph F. Smith became President of the Church.

November 23, 1918—Heber J. Grant became President of the Church.

### TEACHER'S PREPARATION

TO MEET with success in this work, it is necessary that each Teacher have faith in the Gospel, as revealed in this dispensation; that he gain a testimony of the divinity of the mission of Jesus Christ; that he pray both vocally and in secret; that he be an example of righteousness to his friends and associates. When appointed to go into the homes of the Saints, he should do so with a spirit of humility and brotherly love. He should always look to the Lord for guidance and should be prepared to pray aloud and in secret. He should qualify to discuss the principles of the Gospel and encourage the members to do their duty.



# Melchisedek Priesthood

## A FEW WORDS OF COUNSEL TO PRESIDING OFFICERS

**D**URING the fourth quarter of the year 1935, Priesthood Conferences were held in the Stakes of Zion. This custom has been followed for many years. The purpose of the Priesthood Conferences is to stimulate the brethren holding the Priesthood to greater activity and faithfulness and to reveal in a clear and vivid manner the progress the quorums are making from year to year. The program for these conferences held in 1935, called for a brief report of the following items:

"1. Total number of High Priests, Seventies, or Elders who should be enrolled in the quorums and are not.

"2. Total number enrolled in the quorum.

"3. Average percentage of attendance at quorum meetings for the first nine months of 1935.

"4. Average percentage of attendance at Sunday School Gospel Doctrine class for same period.

"5. Average percentage of attendance at Priesthood Activity meetings held during the Sunday School hour for same period.

"6. What committees have been appointed?

"(a) In the quorum.

"(b) In ward groups.

"7. Are these committees functioning?

"8. Report any special effort made to enroll and bring into activity anyone holding the necessary priesthood for the quorum who has not been admitted thereto.

"9. Report results of successful efforts on the part of quorum officers and committee members in bringing men holding the priesthood into activity in the Church."

In some of the stakes of Zion the reports have been delightfully encouraging and they have shown that the men holding the priesthood were alert and active. In such cases the brethren were happy in their work, for faithfulness to duty in the priesthood always brings joy and satisfaction. In other stakes the reports showed a woeful lack of interest and efficiency on the part of presiding officers and the brethren holding the priesthood. It was revealed that in some instances the quorums were entirely inactive and had failed entirely to heed the counsels and guidance offered them by General Authorities of the Church. In some instances only a half-hearted attempt at compliance with these counsels had been given. The result of this failure to accept instruction and to give service is that many who hold the priesthood are languishing and drifting into

forbidden paths of transgression and darkness.

If presiding officers fail in their responsibilities it can hardly be expected that the rank and file will be alert and active. The Lord has said:

"Of necessity there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods."—D. and C. 107:21.

If there were no presiding officers there would be no organization. There would be no order, but confusion and chaos would prevail. Where presiding officers fail the whole body over which they preside must likewise fail. Our success and development depend upon efficient leadership. An ancient prophet said, and very truly, "And it shall be, as with the people, so with the priest," and the reverse is equally true. Where the presiding officers are active, faithfulness and advancement are found in the quorums. Where the presiding officers are inactive and fail to magnify their callings, the members languish and suffer.

President Joseph F. Smith, speaking of the necessity of organization, has said:

"The house of God is a house of order, and not a house of confusion; and it could not be thus, if there were not those who had authority to preside, to direct, to counsel, to lead in the affairs of the Church. No house would be a house of order if it were not properly organized, as the Church of Jesus Christ of Latter-day Saints is organized. Take away the organization of the Church and its power would cease. Every part of its organization is necessary and essential to its perfect existence. Disregard, ignore, or omit any part, and you start imperfection in the Church; and if we should continue in that way we would find ourselves like those of old, being led by error, superstition, ignorance, and by the cunning and craftiness of men. We would soon leave out here a little and there a little, here a line and there a precept, until we would become like the rest of the world, divided, disorganized, confused and without knowledge; without revelation or inspiration, and without Divine authority or power."—Gos. Doc., p. 185.

It is a very serious thing to hold the

Priesthood—Divine Authority coming from the heavens. Every man who is ordained has made covenant to be faithful in his calling and to magnify it. The Lord has made with him this covenant, which he says, he cannot break. Unfortunately mortals who enter into this covenant can, and frequently do, break it, but it cannot be broken without the reward of punishment.

It is a double responsibility when men holding the Priesthood accept office in presiding capacity, for they have upon their shoulders the power and commandment to direct. They are to lead, others to follow. If they refuse, or for any cause, fail to lead, who can follow?

The Lord had given to the Church a perfect organization. In theory there is nothing lacking. Every want is cared for, every need supplied. In practice the perfection frequently is missing due to the fact that imperfect mortals have to be used as instruments to carry into effect the perfect plan. The measure of success attained or failure endured is due solely to the degree of faithful service given, or the lack of it.

President of Stakes and their counselors preside over the Melchizedek Priesthood in the stake over which they are called to preside. It is their duty to see that the quorums are properly officered and that these officers in turn give attention to all the details of their office. No quorum should be permitted to drift aimlessly as a ship without captain or rudder. Let us all, at the beginning of this year, go to with our might to make the quorums of the Priesthood more efficient and their members more diligent in the discharge of every duty, so that when we are called upon again, near the close of this year, we may find no quorum delinquent in any department of its work.

Let us remember the word of the Lord:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward: But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."—D. and C. 58:26-29.

"We Stand for Spirituality  
and Happiness in  
the Home"

# Aaronic Priesthood

## QUORUM TOPICS FOR 1936

### "A YEAR OF PRACTICAL PRIESTHOOD"

It might be a proper title for the outlines to be followed in Aaronic Priesthood quorums during 1936. The outlines, which are entirely new this year and which have been prepared to meet the needs of Aaronic Priesthood members under present conditions are based upon a practical approach to a plan of having the Priesthood applied in the daily lives of its members.

The outlines include suggestions for organizing and conducting a definite program for every quorum and class in the Church which is to include a study of the history of the Aaronic Priesthood both in ancient times and in the latter days; the duties and responsibilities of the Priesthood; a social and fraternal program and an activity program which is designed to encourage the active participation of every member in performing the duties and ordinances prescribed by revelation and by direction of the Presiding Bishopric for members of the Aaronic Priesthood.

Separate outlines are provided for Priests, Teachers, Deacons, and Adult Aaronic Priesthood classes. The outlines are being distributed from the Presiding Bishop's Office.

### OUTLINES OF QUORUM MEETING PROGRAMS FOR JANUARY, 1936

**First Week**—Transact quorum business, including roll call, checking on absent members, assignment of members to visit absentees, checking on filled during the past week. Making new assignments to every member of the quorum, special items, etc. Topic for discussion—*Quorum Organization and Procedure*. Check the quorum activities for the past year and consider them in the light of the instructions of the Presiding Bishopric. Do the quorum officers preside and conduct the meeting? Is the quorum fully organized? Are all members present or accounted for each week? Are all members given definite assignments each week? Are assignments followed up, reported and recorded?

**Second Week**—Transact quorum business as outlined above. Topic for discussion: *Building the Quorum Meeting Program for 1936*. Under the recommended plan each quorum meeting has two divisions—Quorum activities and Discussion Period. Neither should be neglected. In the quorum activity period the program should provide for each item of responsibility assigned to the Aaronic Priesthood being given proper consideration and methods adopted for discharging these responsibilities. The discussion period should be given careful preparation and as

many members of the quorum as possible induced to participate. Consider each item of responsibility of the quorum and plan a program for the coming year.

**Third Week**—Transact quorum business. Topic for discussion—*Building a Social and Fraternal Program for 1936*.

**Fourth Week**—*Building a Social and Fraternal Program for 1936*. A definite program of social and fraternal activities is suggested for every quorum. This program should make provision for participating in similar activities with other quorums of the ward as planned by the ward Aaronic Priesthood Committee and the program provided by the stake committee. All activities should have as their purpose the development of quorum unity and brotherhood and increasing interest in Priesthood work. Fraternal activities and social activities should be considered separately and plans made to have such activities a definite part of the quorum program.

**Fifth Week**—*Putting into Action in our Own Lives the Principles the Aaronic Priesthood is Directed to Teach to the Church*. A Priest is to "preach, teach, expound and exhort"

"and exhort them to pray faithfully and in secret and to attend to all family duties." A Teacher is to "watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking. And see that the Church meet together often and also see that all members do their duty." A Deacon is to assist the Teacher in doing the duties assigned to that office. Discuss these duties of the Aaronic Priesthood and determine methods of applying these principles in the lives of the members of the quorum. Every member of the quorum can assist in teaching these principles by example. This is our duty.

### NEW ROLL BOOKS AND REPORT FORMS

AN ENTIRELY new edition of Aaronic Priesthood roll books and Aaronic Priesthood Correlation Committee and Adult Aaronic Priesthood reports for all stakes and wards in the Church is now ready for distribution. The report forms are being sent to stake clerks by the Presiding Bishopric. The roll books and reports are so prepared that all the information required concerning Aaronic Priesthood Quorum activities to be included in the monthly reports is contained in the regular quorum roll books. This is the first time roll books and reports have been compiled at the same time and so correlated as to in-

clude identical information. It is believed that this will be of great assistance to quorum secretaries and supervisors and will also enable each group to provide more accurate information for the Presiding Bishopric.

The new monthly reports which under the plan inaugurated last year are in book form covering the entire year of 1936, eliminate several items which have been somewhat difficult to compile. Such items are being transferred to the quarterly Aaronic Priesthood reports compiled by ward clerks and bishoprics providing this information quarterly instead of monthly as heretofore. The reports include all phases of Aaronic Priesthood work, including activities of the Aaronic Priesthood Correlation Committee and the Adult Aaronic Priesthood.

The section devoted to Adult Activity calls for information as to the number of adults holding Aaronic Priesthood attending Melchizedek Priesthood classes and also the number attending special Adult Aaronic Priesthood classes which are being urged in all wards.

Aaronic Priesthood Correlation reports for 1936 include the activities of boys and young men from 12 to 18 years of age inclusive, in accordance with the policy announced recently by the General Authorities of having Priests ordained Elders when they become 19 years of age.

In the organization and enrollment section of the report an effort is made to have all members of the Aaronic Priesthood in the ward enrolled in quorums and classes whether they are active or not. This point is stressed as a means of providing complete and accurate information as a basis for the work of the Aaronic Priesthood Correlation Committee and the activity of the Adult Aaronic Priesthood classes.

The new roll books which have been made to conform to the plan outlined in the monthly reports have been entirely revised and brought up to date. The instructions include for the first time information regarding the organization and operation of the Adult Aaronic Priesthood Classes and also the plan of the Church for preparing boys to receive the Priesthood. For the first time a roll book is being provided especially for Adult Aaronic Priesthood classes. It is anticipated that this action will give additional stress to the plan which has been urged by the Presiding Bishopric for some time of organizing adult classes in the various wards.

One of the important revisions in the quorum roll books involves changes in the activities for which assignment credits have been given in the



past. In the new roll books only activities which are directly connected with or are the outcome of quorum activity are classed as quorum assignments. Attendance at Sacrament meeting which is interpreted as being a duty of all ward members as such and not a specific quorum assignment or duty is not included in the new list.

Quarterly and annual reports for 1936 will be adjusted in accordance with the new monthly reports and roll books and it is anticipated that the figures reflecting Aaronic Priesthood activity will be more accurate than at any time in the past and also will be available more promptly.

#### BENSON STAKE CHECK-UP PLAN

FROM Benson Stake comes a definite suggestion which has sufficient merit to justify bringing it to the attention of Stake Aaronic Priesthood committees throughout the Church. A bulletin has been prepared in the form of a questionnaire which is used by members of the stake committee in visiting wards and checking on their programs. Practically every phase of Aaronic Priesthood work is provided for. The bulletin quoted below was used in January, 1935, and is suggested at this time as being appropriate for use at the beginning of the new year. As a companion to the Check-up Bulletin, a separate sheet was provided as a part of the series which directs attention to the responsibility of leaders of Aaronic Priesthood, citing authorities and references of a helpful character. The check-up sheet is as follows:

Some things that visiting members of the Stake Aaronic Priesthood Committee might check on in their visit to other wards during the month of January.

- I. Hold short meetings with Bishopric and Aaronic Priesthood supervisors and encourage them to do all they can to meet all the requirements of the church program. Also get answer to following items:
- II. Make a check on the organization of an adult class.
  1. Have you selected a teacher? If so give name and position. Ans.
  2. Have you organized a committee for an adult class? Ans.
  3. When, where, and at what time are you meeting? Ans.
  4. Are you thoroughly converted to the plan, if not, why not? Ans.
- III. Check on activities of the lesser Priesthood group.
  1. Are your quorums fully organized? Ans.
  2. Do you have a maximum number of quorums possible? Ans.
  3. If any ward has enough teachers and deacons for two quorums, whereas they have but one, advise that they organize

a second quorum at an early date.

4. Are you getting assignments over? Ans.
- Are you keeping accurate records? Ans.
- Any problems or questions? Ans.
5. Is your correlation committee functioning? Ans.
6. Does your Aaronic Priesthood Committee meet weekly to plan and check on their work? Ans.
7. Are you aiming to place a text in the hands of all quorum members? Ans.
8. Are you assigning priests short talks to be given, first to quorum members and later to be given in Sacrament meeting? Ans.
9. Are you giving your priests opportunity to baptize? Ans.
10. Do your ordained teachers assist in ward teaching? Ans.
11. Is your Lesser Priesthood taking care of the Sacrament? Ans.
12. Do you aim to give every worthy member the opportunity to assist in the administration of the Sacrament in his turn. Ans.
13. Are your quorums making a weekly visit to all absent members? Ans.
14. Have you made your monthly report for Oct., Nov., and Dec. Ans.
15. How can the stake committee serve you more effectively? Ans.

#### BENSON STAKE MONTHLY PRIESTHOOD BULLETIN NO. III

##### Look To Your Plans

1. Whole hearted sincerity is the very life of Mormonism—the very soul of true religion. That no doubt is the reason why Jesus said, "Let your light so shine before men, that they may see your good works and be led to glorify your father which art in heaven." Matt. 5:16.

2. "It appears that where we have not accomplished the desired results, it is largely due to unenthusiastic leadership and failure to follow the plan outlined for these classes."—Bishop David A. Smith.

"Through revelation given by the Lord to his Prophet in this dispensation, the duties of those holding the priesthood are clearly defined. The way is made plain for the proper training and development of those ordained in each grade.

"At times we are prone to follow our individual judgment and desires rather than the revealed word."—*Ordained Teachers Handbook No. 3, page 5.*

Brethren, let us heed the call of authority and follow the plan. Such a course will guarantee success. The word of the Lord is clear on this; "Or in other words, I give unto you directions how you may act before me, that

it may turn to you for your salvation. I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." *Doc. and Cov. 82:9-10.*

#### MARICOPA STAKE HAS EXCELLENT RECORD PLAN

THE Mesa Third Ward of the Maricopa Stake has adopted a splendid record system which provides a weekly activity record on an individual basis for every member of each quorum. A special form has been provided based upon the standard quorum roll book and one is used for each individual member.

The information provided for includes attendance at meetings where Aaronic Priesthood members are expected to attend and every activity in which members engage in church service. It is reported that excellent success has been secured through following this record.

#### STANDARD QUORUM AWARD ONE OF NEW FEATURES OF 1936 PROGRAM

ANew feature of the Aaronic Priesthood program for 1936—one among many new ideas—is the Standard Quorum Award to be made by the Presiding Bishopric to all Aaronic Priesthood Quorums which meet the standards prescribed for quorums for 1936.

The award will consist of an appropriate certificate, suitable for framing and preserving permanently, to be presented to the quorum upon a suitable occasion by stake officers representing the Presiding Bishopric.

#### The Standard Quorum Award

A standard quorum is one where the following standards have been met:

1. Set up and follow a yearly quorum meeting program in accordance with the recommendations of the Presiding Bishopric for 1936.
2. Set up and follow a yearly program of social and fraternal activities in accordance with the recommendations for 1936.
3. Have an average attendance record of 60% or more during the year.
4. Have 75% or more members fill assignments during the year.
5. Have 75% or more members observing the Word of Wisdom as shown by the annual report of the Bishop of the Ward as of December 31, 1936.
6. Have 75% or more of the members who earn money during the year pay tithing, as shown on the annual report of the Bishop of the Ward as of December 31, 1936.
7. Have 50% or more members participate in two or more quorum service projects.

Stake Aaronic Priesthood Committees will be requested to check on each quorum and recommend to the Presiding Bishopric the quorums which have reached the standards and are entitled to recognition.

# Mutual Messages

## General Superintendency

Y. M. M. I. A.  
ALBERT E. BOWEN  
GEORGE Q. MORRIS  
FRANKLIN L. WEST  
OSCAR A. KIRKHAM,  
Executive Secretary

General Offices Y. M. M. I. A.  
50 NORTH MAIN STREET  
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.  
33 BISHOP'S BUILDING  
SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

## General Presidency

Y. W. M. I. A.  
RUTH MAY FOX  
LUCY GRANT CANNON,  
CLARISSA A. BEESLEY  
ELSIE HOGAN VAN NOY,  
Secretary

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . As the Father hath loved me, so have I loved you; continue ye in my love."

## SEASONS' GREETINGS TO OUR OFFICERS

OUR dear fellow officers, we send these greetings of love to you from the lips of our Lord Jesus Christ, who has so honored you as to make you

workers in His vineyard. Inasmuch as you have ministered unto even the least of His children, and led them into the narrow way toward the light of the Lord, you have given Him great joy.

In humility and knowing our own weakness, we send you, too, our greetings. We commend you for your faithful service. May the love of God shed abroad and enfold every one of you, that you may be branches of the true vine and through your faith be led to the mansions of our Father. May every

M. I. A. officer be numbered among the celestial throng.

May peace and happiness adorn your dwellings throughout the coming year. Be assured that we pray for you as for ourselves always.

We love you sincerely.

Albert E. Bowen,  
George Q. Morris,  
Frank L. West,  
Ruth May Fox,  
Lucy Grant Cannon,  
Clarissa A. Beesley.

## THE M. I. A. AUTOMOBILE

By Leslie Nelson, Second Assistant Superintendent, Wells Stake Y. M. M. I. A.

ARE you interested in automobiles? Then visualize with me the new model M. I. A. New features supplementing time-proved principles will make this current model the most popular of a long line of successful M. I. A. Cars. It has the beauty of *spirituality* and *happiness*; the dependability and ruggedness of pioneer foundation. The new streamlined body cuts the resistance of selfishness and greed. The powerful new motor with its six cylinders of Responsibility, Determination, Love of the work, Self Confidence, Sincerity, and Dependability, carries us over the hills of discouragement and failure toward the city of true service. Springs of activity and cushions of culture will make rough roads pleasant.

First M. I. A. gathering of the M. I. A. Branch held at home of Dr. Walter White Fife, New Orleans, La.



The heater of achievement will melt the ice of non-attendance and thaw the snow of poor participation. Upholstery of *courtesy* and luxurious appointments of love decorate the interior. Active participation is the only price to be paid by those who would avail themselves of the joy and improvement that comes from being a joint owner of this beautiful new car.

With advantages so many and cost so small who can afford to miss this 1935-36 journey?

Now about operation and upkeep.

Nearly all rules for success in leadership overlook the most essential element, getting started. Therefore use a self starter on your "M. I. A. Automobile" with the key of *initiative*.

Use the brakes of *patience* and *self-control*. Put large quantities of *faith* and *hope* in the grease cups. Use *perseverance* brand of gasoline as motive power instead of hot air.

Have the timer set early. Adjust the carburetor properly, admitting a mixture of equal parts of *earnestness*, *will*, *power*, and *dispatch*. Use the primer

of *enthusiasm*. Lubricate with the oil of *efficiency*.

Advance the spark of *ambition* for more speed. Open wide the throttle of faith in yourself and your work. To obtain more power fill the radiator with the water of *preparedness* that your engine may run cool and smooth.

Use the polish of *courtesy* and *appreciation*. Dust the seats of all disagreeable elements; adjust yourself that others may ride with you.

Use tires of *stick-to-it-iveness* on non-discouragement rims. Guide with the *Golden Rule* steering wheel. Put on head lights of *character* and a spot light of *example*.

If these instructions are followed the M. I. A. automobile will glide smoothly over the roads of department programs and cultural courses and will pick up new passengers on the broad highway of activity. It will leave in its wake satisfaction, pleasant memories, and success.

## SUNDAY EVENING JOINT PROGRAM FOR JANUARY, 1936

1. Introductory Organ Music.
2. Singing—"Come Let Us Anew," Choir or chorus and congregation.
3. Invocation—Prayer of Thanksgiving and supplication.
4. Singing—Chorus or Choir—"To Use the Gift," by Frank W. Asper, L. D. S. Hymn Book, page 242.
5. Repeating of the Slogan by congregation led by an M. Man.
6. Speech—"My Talents and I"—a Gleaner Girl — (See Lesson Three), "The Use of the Story."
7. Duet, trio, or quartette—"I Heard the Voice of Jesus Say," S. G. Rathburn, Theodore Presser Co., 60c; or "God Of All Nature," by Tschaiakowsky, No. 503, Berchard and Co., Boston, 15c (trio or ladies' chorus); or "But the Lord is Mindful of His Own," by Men-



delssohn, Oliver Ditson, 30c (Solo for contralto or baritone).

8. Speech—"This Moment and Eternity."
9. Closing Music—Choir or Chorus—"Author of Faith," "Come Thou Glorious Day of Promise," or some such hymn.
10. Benediction.

This program is merely suggestive, but the committee is of the opinion that the Joint Programs should be the very best of the month; they should give opportunity for expression for M. I. A. workers, but they should retain a religious tone and should be somewhat unified.

The Gleaner Girl who prepares the speech should make thorough preparation. She could use the parable of the talents found in Matt. 25:14-31, and could quote from Emerson's poem, "The Mountain and the Squirrel," or some similar piece of literature emphasizing the fact that we all have talents which should be developed.

All executives should read the adult department with a view to using the sketch in a preliminary program.

## Adults

GRANDMOTHER is sitting knitting in her rocking chair.

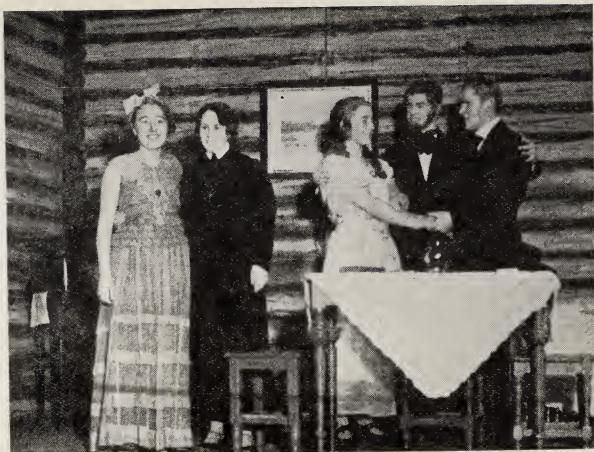
A school girl enters, sits on the arm of Grandmother's rocking chair. After kissing her she asks:

Girl: And just what is the interesting thing you have been doing today, Grandmother?

Grandma: Well, dear, I finished the little picture I have been painting.

Girl: Oh! Grandma, may I see it? (Girl gets painting from table and stands examining it, then exclaims): Grandmother, it's lovely; you are a wonderful artist.

Grandmother (Shaking her head wisely, replies): No, darling, if you



really study as I have done, know the masterpieces, and love some as I do, you would know my sketches are just trials at real art, but they have made me understand and appreciate the masterpieces, and each picture I have drawn means happy interesting hours where otherwise they may have been very dull ones.

Girl: You are just too modest about your accomplishments. Haven't I heard people talk of your pictures, people who really know art? Well, anyway you are the most interesting person in the world. Your friends are so lovely and you are loved so by everyone. You know Grandma, I

"Era Melodies," choir and principals, Farmington Ward, staged to aid the Era drive.

"Settlement of Ogden Valley"—play produced by Drammen M. I. A., Norway.

won't mind getting old if I can be like you. You have reared a large family and I know the hardships you have had. How have you kept so lovely?

Grandma: Well, dear, you overestimate me I'm sure, but I am going to tell you a few secrets of life I have learned. The first and most important I learned early: people who depend too much on the morrow for their happiness seldom find it. Learn to make each day an interesting happy day, and tomorrow takes care of itself, and I don't know of a surer way to make interesting days than to find the thing you like to do most and make a hobby of it. Study it from all angles, the



more you learn of it the more it will mean to you and the more interesting you are to others, too. My lovely friends, as you call them, all have hobbies. Mrs. Jensen [we used names here, of people in our ward who had hobbies], the one you admire so much has taken up the study of flowers; her world means so much to her. Your grandfather made birds his hobby, he so loved them. He would come in from one of his long walks refreshed and say to me, "Oh, Mary, why can't people understand what they are missing not to know my birds." He always called them his birds.

He knew their habits and songs, and everything about them. It meant much to him. There are hundreds and hundreds of hobbies; the thing is, to find one and make it yours. You know, dear, our loved ones are taken from us; trouble and sorrow come to us all; but as long as we have life and reasoning power—if we are intensely interested in something, our life is worthwhile to ourselves and to others. So I say, "Fortunate is the man or woman who has a hobby."—Mrs. Philip Green, American Fork, Utah.

## Seniors

### HAPPY NEW YEAR

THE Good Ship 1936 is ready to sail. We trust that the pilots of the Senior Classes have charted the seas through which they are to journey this M. I. A. year. From the manual we note that Chapters 7 and 8 are coming up in January, if the Good Ship is on time. They are the ports of call.

We hope that in every Latter-day Saint community there are a few at least, who know what "dynamic" means. And isn't that No. 2 on page 69 of the Manual challenging? "Suggest ways by which a dynamic concept involving the collective efforts of large numbers of people may be kept virile and healthy." Leaders should read, in connection with that statement, the paragraphs at the bottom of that same page 69 and then ponder well, surveying their own communities as they do so. Then they should read carefully (9) on page 71—"Leadership." Chapter 8 is equally intriguing. These lessons

precede spring. Will they be effective in changing the attitude and the very life of the community? We hope so, if that change is for the better.

Voyagers, Happy New Year. May the Good Ship take you into the port of Heart's Desire.

### THE APPRECIATION COURSES

THAT last night of the Reading Course—January 7—"The Enjoyment of Poetry" should be made memorable and can be if careful preparation is made for it. Why not make it a Poetry Fiesta? The December and January numbers of *The Improvement Era* would supply sufficient material alone, but there are always at hand many well known as well as modern poems. The book "One Hundred and One Best Poems" is a treasure-house not to be overlooked. Make that January 7 night the beginning of a memorization program. Why not call the roll in class the rest of the winter and have the members reply with a gem they have memorized? Such a program would bring joy to many hearts and would also start the group upon a delightful hobby—that of memorizing poetry.

In the December *Era* are a number of poems by M. I. A. people: "The Sacred Grove," by Alice Rich, wife of a mission president; "Violin," by Miranda Walten, a house-wife from Rich County, Utah; "On a Long Day," by Ardyth Kennelly, a young lady from Oregon; "To the Shepherds," by Sylvia Probst, a young lady from Wasatch County, Utah; "Snow," by Rena Stotenberg Traavis, from New York near the Hill Cumorah. In the January number are some rather fine poetic pictures: "A Little Child," by Lydia Hall, a young lady from Washington County, Utah; "Evening Scene," by Eva Willes Wangsgard, a married lady and a maker of books of poetry, Ogden, Utah; "To a Poet Unsung," by Catherine E. Berry, of California, and others. Naturally we think all on the page are good.

Opening Social—Fillmore Second Ward Actors, left to right: Rachel Nelson, Cathbert Trimble, Ferris Ashman, Afton Cutchley, Brink Scottern, Max Brunson, Ruth Scottern (director), Mervia Rowley.

You are just ready to introduce Hobbies this month. Have you read then "Are Your Hobbies Thoroughbred?" by Farnsworth Crowder, or "Why Not Get Interested?" by Ray Giles, *Readers' Digest*, for December? Both of these articles will aid you in that introduction you are to make on January 21, if you are up to schedule.

## M Men

### ORGANIZATION

AT this season of the year the M Men organizations, both ward and stake, should be complete and functioning. Union meeting day is a good one upon which to hold the stake meeting of the stake organization. At that time schedules and programs could be completed and the machinery kept in working order. That Union Meeting day offers an excellent opportunity for M Men to try out their speeches upon others than members of their own wards. Two or more short speeches upon current topics could be arranged for each meeting with fine effect.

The Use of the Short Story and Speech go hand in hand. Demosthenes used to speak to the waves, we are told; how much better will an audience of friendly M Men be. "The Use of the Story as Illustration" comes up in January, and "The Story and Public Speech" follows. Here is an opportunity for M Men to achieve and fill some of the requirements for their Master M Men certificates.

At this season of the year basketball will likely carry its own weight, therefore, the M Men leadership should be putting in some good, hard work on the remainder of the program. Debates, panel discussions, oratorical contests, as well as practice meetings could be held to advantage. Here is the opportunity for young men to acquire genuine training in public arts.

It is to be hoped that there are a few men in every ward getting ready to receive their Master M Men pins, the highest award that can be attained by M Men. All of the M Men should be encouraged to start upon the trail which leads to that objective.

## M Men-Gleaners

M MEN and Gleaners, have you captured the spirit of this course? Do you realize what a storehouse of stories will mean to you? But story telling can present its own case, so we submit the following to you:

### AN APPEAL FOR STORY TELLING

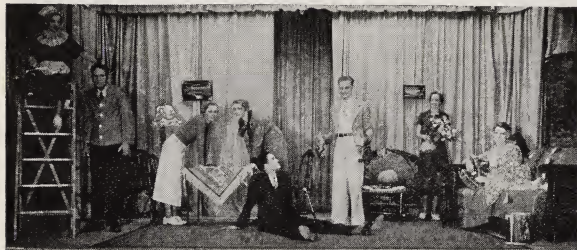
I AM a story.

I am your great opportunity.

I make you think.

I wield the most potent power of human endeavor—The Spoken Word.

The blind may not read; the dullard will not read; the ignorant cannot read,





but all men must hearken to my message.

My appeal is universal, elemental, primitive.

I was a myth. Centuries ago, at the beginning of the world, I told the wonders of the natural phenomena and founded the religion of the world.

I became the Fairy Tale. I carried knowledge among strange people and brought wonderful messages from far countries.

I have been a Hero Tale. I told of the noble, the loyal, the brave, the chivalrous. Abraham heard my call and founded Israel; Moses listened and led his chosen people into the Promised Land; Columbus hearkened, set sail, and discovered a new world. From the dim morning hours of history's dawn to the full high moon of modern civilization, I have swayed and directed Humanity. Today I am more powerful, more inspiring, more universal than ever.

I am soul food; I am religion.

I insinuate a lesson, I do not preach it. I am the light in the window guiding toward a safe and sane living. I am a foundation stone that assures the lasting stability of the finished structure.

I am education; I am the background of all that is literature. I am selection, construction, interpretation. I make more careful sisters, wiser mothers, more lovable grandmothers, and at the last, when old age has taken all away, even sight and hearing, I bring memories of once upon a time.

I am imagination; I am dreams of conquest of achievement. I am air castles wherein men may take refuge and there realize the fulfillment of hopes and desires, when the solid brick walls of prosaic happenings threaten to make of them prisoners without hope.

I made Marconi, Edison, Newton.

I am an optimist. I broaden life and make it a great adventure instead of habit. I understand life and how to meet it in a joyous and strong way. I always reach out for something new and fine. I see the blue sky reflected in the water and not the mud at the bottom of the pool.

I am the child spirit. I can show you the road to laughter town. Time is not when you are with me. Years fall away and all become as little children and of such is the Kingdom of Heaven.

I am eternal. I lived in the beginning and I shall endure to the end of time.

I make you think. I am your great opportunity. I am a story.

## Gleaners

JANUARY 1st is stock taking time for the merchant. He must find out whether he has been operating at a loss or profit, or just breaking even. Our business, as Gleaner Leaders hasn't to do with dollars and cents, but let's stop and take stock anyway.

We started out last fall with a fine grade of merchandise: "The Leadership of Joseph Smith," "The Art of Hospitality," a part interest in "The Use of the Story," a sheaf, and a social program. We surveyed our territory and had on our roll every Gleaner. Oh, yes, and we were organized to sell, that is we set up some definite objectives for the year that were something like this: a greater testimony in the heart of each Gleaner of the divine mission of Joseph Smith; a greater consciousness of the possibilities of real joy in the home; leadership development and happy social relationships while learning about the story.

Now have we just as many customers as we started out with? Are they satisfied with the merchandise? Are they using it or just buying and putting away on a shelf what they get?

Dr. Harry Emerson Fosdick in his little book entitled "The Second Mile," says: "Not until a man's willingness overflows his obligation, so that what he has to do is seen as a segment in the circle of what he would be willing to do, does he become what Jesus would call profitable—nor even what Shakespeare would count worthy a character like Desdemona." The first mile, in other words, is that which is required to do the job at all. The second is the supplementary material we bring in to enhance and make more colorful.

One successful leader, whose department we watched with interest last year, was constantly on the lookout for additional material and would have the girls give brief reports on it. There are few homes in our Church without writings on the life of Joseph Smith, or histories of the Church, and many interesting sidelights not included in the manual could be brought in. In most every issue of women's magazines can be found articles, recipes, and illustrations that will contribute to the evening on "The Art of Hospitality." We refer you to the article on "Hot Toasted Sandwiches" in the December, 1935, number of "Good Housekeeping." In the Gleaner Manual for 1930-31 entitled "Gleaning," there are some very excellent chapters by Dr. Adam S. Bennion on Scripture reading; also an article on the Bible in the December "Good Housekeeping." These would add much in the discussion of our Sheaf.

All Gleaners should feel that the success of the department depends as much on them as on their leaders, and should be encouraged to make their contribution each week.

## Juniors

MAY we remind you that the course in dancing is scheduled to begin January 21st. Are you ready? Armand Carr, the author of the course,

has submitted the following additional suggestions:

Why should we learn many dance steps when no two partners dance alike? Why should we learn to play more than one piece on the piano or to sing more than one song or to paint with more than one color or to prepare food in more than one way or to read more than one type of story when after all no two people like the same thing? The answers are obvious; to become skilled, to become more interested and more interesting.

Just as when we learn to play more than one piece on the piano, sing more than one song, paint with a combination of colors, to cook potatoes in more than one way than just boiling them, we sharpen our ability and give ourselves confidence, learn to feel at ease with our surroundings, so learning many dance steps gives us an assurance that we can follow any partner who leads because by learning these many steps—whether we ever do the steps again or not—we have developed within ourselves the ability to control the movement of our feet, legs, body, head, and arms to such a degree that we can't do anything else but follow well.

The reason for learning dance steps is not to teach you to do so many walking steps to the right, so many waltzes to the left but to help you feel the swing and rhythm of the dance music—to give you a good foundation on which to build your dancing ability.

We should never have heard of Ginger Rogers if she had said, "Why learn so many dance steps because no two men dance alike!" She has learned a lot of dance steps—both old and new—as a result she is able to dance with the most popular dancers of today.

In the presentation of the lessons on dance, do more than merely read the material in the manual. Be vitally interested in the course; introduce new ideas into your lesson that will create and command the interest of the class. You will not all present the lessons in the same way. Some of you may have the girls dance some of the old dances; others of you may have a new dance step that you have learned and that you may want to teach to them; others may have interesting articles to read and pictures to look at and discuss; still others of you will have questions to ask and to answer regarding each topic.

Your class should be a social center for your girls—a place for them to have a good time and at the same time learn what has gone before them in the way of the dance, the evolution of dancing into the present day style, and the trend of dancing in the future. Encourage the girls in good dancing.

Prepare your lesson! In no other way can you expect to put these lessons over. Prepare conscientiously and you will be successful. The manual is merely a guide. Go to the

library and get material. Read the papers; look in magazines.

*Be interested!* Interest and enthusiasm will thrill and inspire your girls; lukewarm feelings and passive interest dampen and retard your very purpose. To succeed be enthusiastic!

Helpful articles:

"The Drums Speak in Africa," from "Travel Magazine," May, 1935, by Lawrence G. Green.

"Minding Our Manners," from "Reader's Digest," June, 1935, by Margaret Culkin Banning.

"Victorians Had a Word For It," from "Reader's Digest," July, 1935, by Helen Van Pelt Wilson.

"Posture Makes Perfect," from "Reader's Digest," July, 1935, by Morris M. Brill, M.D.

"How Good is Your Speech?" from "Reader's Digest," March, 1935, by William Norwood Brigrance.

## Explorers and Scouts

EVERY Explorer Scout is expected to prepare a code of conduct for his own guidance as one of the requirements of full membership. The code printed herewith, known as the Utah Code, is published as a guide:

### Moral Code For Youths

I am happy to be a member of that great human society which has accumulated all the treasures of civilization. I have benefited by the united labors of all mankind; for this I owe a debt of gratitude to humanity, a debt I can pay only by serving that humanity to the fullest extent of my ability. Through small services freely given toward the comfort and happiness of my associates, I may grow in power of usefulness and in my turn contribute to the welfare of the generations that are to come.

My body is the instrument of my mind and the foundation of my character. Every organ must be conserved to perform its proper function in the development and perfection of my life. I will, therefore, eat only wholesome food, breathe pure air, take ample exercise and sleep, and keep my body clean and sound. To this end I will refrain from the use of intoxicating drinks, narcotics, and stimulants; these lend only a seeming strength, but in reality they undermine my powers of service and of lasting happiness. By abstaining from these indulgences I can, moreover, help others to abstain, and thereby increase their strength and happiness. By temperate living and plenty of exercise in the open I can preserve my health and the more easily refrain from evil thoughts and evil deeds.

I will not pollute my body or that of another by any form of self indulgence or perverse yielding to passion. Such indulgence is a desecration of the fountains of life and an insult to the dignity of manhood and womanhood.

Through the formation of sane, health-promoting habits I can avoid having my usefulness diminished and my happiness impaired by the consequences of my own folly.

I will be modest in dress and manner, that I may in no wise encourage sensuality.

I will be thoughtful of the effects of my actions and so restrain myself that no act of mine may mar the life or detract from the happiness of my associates or of my successors.

I will deal honestly, fairly, and kindly with my fellows—always mindful that their lives and their happiness are as sacred to them as mine are to me.

I will avoid impatience and ill temper and will endeavor to be courteous always.

I will try to save individuals rather than to condemn them, even though their evil deeds must be condemned and offenders punished.

I will have respect for the time of my fellows as I respect their property. I will not engage in games of chance, since I do not desire reward at the expense of others.

In all my dealing I will strive for

### EAGLE SCOUTS

FATHER and two sons were awarded Eagle badges at a court of honor held in the East Jordan district. They are, left to right: Forace, George A., Jr., and Doyle Green. Mr. Green is a U. S. Forest Ranger. Forace and Doyle are journalism students at Brigham Young University. Both are members of the Y Eagle club, Doyle having recently been elected publicity director of that organization.

Both Mr. Green and Forace have been scoutmasters of troop 124 and both have served on the troop committee. While in the Eastern States Mission, Forace organized a Scouting department and assisted in establishing several troops. He acted as committee-man to troop 234, Brooklyn. In New Jersey he was connected with troops in Hackensack, and Bergenfield, both non-Mormon troops.



Eagles

Forace Green, Geo. A. Green, Doyle Green

courage to speak the truth, I despise cowardice and lying. I will do what I know to be right though others may ridicule or scorn me.

I will be personally responsible for all that I do, and recognizing my limited wisdom, I will ever seek Divine Guidance to lead me in the right way.

I will strive for independence of judgment, but with due regard for the superior wisdom of my elders. I must grant to my fellows the same right of independent judgment that I claim for myself.

Whatever I undertake I will do with my might, and, win or lose, accept the result with good cheer. I would rather be worthy of success than to secure it unworthily.

I will be prompt and orderly in all my affairs, otherwise I become a hindrance to social efficiency. I will avoid waste and extravagance lest I bring needless privation and suffering to others as well as to myself.

The world's work—a part I must choose and perform with all diligence. "What can I do best that society needs most?" When I have answered this question I will pursue my vocation intelligently and energetically; first, as a means of service to my fellow-men; and second, as a means of self-support and aid to those that may be dependent upon me.

May the love and appreciation I have for my country never be dishonored by any act of lawlessness or want of loyalty, but may I ever honor, uphold and obey the law and defend my country against unrighteousness, injustice and violence. When it becomes my privilege to vote I will use the right of suffrage as a patriotic means of co-operating with my fellow citizens for the promotion of social justice, peace and progress. Should I be called to public office, I will strive for moral courage to exercise authority in accord with justice and humanity; and, whether in or out of office, I will respond freely to every opportunity for public service.

I am grateful for the beauties of nature and for the great works of art, music, literature and science, it is my privilege to enjoy. These I will seek to understand and appreciate, that I may cultivate broader sympathies and fellowship with mankind, the world, and the Creator of all.

## Bee-Hive Girls

THE END OF THE YEAR

By Anna Johnson, Bee-Keeper,  
Salt Lake Stake

"DOWN the pathway of the year  
The days march one by one.  
May each day be a day well spent  
With kindly deeds well done."

I've left behind twelve slighted months,  
Their charm and grace and cheer;  
I've failed to do my very best,  
And shamed a priceless year.

I've failed in many things of worth,  
And left kind thoughts unsaid;



A happiness I might have wrought  
Is dumb and cold and dead.

I have before me twelve new months  
Of charm and grace and cheer;  
A time to live and love and serve  
A new and priceless year.

I'll try to fill each precious day  
With work and happy hours;  
With seeds that live and grow and bud  
Then bloom as lovely flowers.

Dear Bee Keepers:

May we extend congratulations for the past year's achievements and love and best wishes for the new year. Your untiring efforts, love, and devotion to the work and the wisdom and tact you have used in directing the girls have been an inspiration to us. Surely you are answering Christ's call when he said, "Feed My Sheep."

The Bee-Hive Committee.

It is with pleasure that we present a list of the names of Bee-Keepers having earned the three year Service Pin during 1935. We congratulate all of them upon this splendid service and hope they will continue on at least two more years and receive the five-year Service Pin which is a General Board award.

#### BEE-KEEPERS ENTITLED TO RECEIVE THE 3-YEAR SERVICE PIN—1935

General Board	
Mrs. Bertha K. Tingey.....	3 years
Alberta Stake	
Mrs. Rhoda Hansen.....	3 years
Alpine Stake	
Myrtle Seastrand.....	3 years
Beaver Stake	
Mrs. Sarah L. White.....	3 years
Beaver Stake	
Mrs. Diana McCulley.....	3 years
Blackfoot Stake	
Mrs. Nephi Shores.....	7 years
Mrs. Elizabeth Duckworth.....	9 years
Boise Stake	
Louise Poe.....	5 years
Benson Stake	
Miss Fern Andrews.....	3 years
Mrs. Bessie Griffin.....	3 years
Carbon Stake	
Olive Golding.....	3 years
Effie Anderson.....	3 years
Cottonwood Stake	
Mrs. Cecelia Tolman.....	20 years
Effie Bennion.....	4 years
Deseret Stake	
Maxine Watts.....	3 years
Pearl Harder.....	3 years
East Jordan Stake	
Luella Hardcastle.....	3 years
Edith Wright.....	3 years
Emery Stake	
Mrs. Celia Reid.....	6 years
Ensign Stake	
Louisa B. Lee.....	3 years
Verda Lee.....	3 years
Ruth Budd.....	3 years
Virginia Peterson.....	4 years
Ruth Isakson.....	4 years
Marie H. Caine.....	3 years

Gunnison Stake	
Romania A. Bardsley.....	5 years
Granite Stake	
Alice Christensen.....	3 years
Hyrum Stake	
Mrs. Ione Larsen.....	5 years
Annie L. Webb.....	3 years
Lehi Stake	
Ruth Broadbent.....	4 years
Inez Hammer Peterson.....	3 years
Idaho Falls Stake	
Martha J. Pickett.....	3 years
Logan Stake	
Lydia Hansen.....	3 years
Alta Nelson.....	3 years
Afton Cresal.....	3 years
Irene Jacobsen.....	3 years
Maricopa Stake	
Gladys Pomeroy.....	10 years
Minidoka Stake	
Millie Loveland.....	3 years
Zina Lindsay.....	3 years
Myrtle Hodden.....	3 years
Veda Platts.....	3 years
Sadie Doan.....	3 years
Moapa Stake	
Lucille Seavey (Pine).....	3 years
Moroni Stake	
Minerva Anderson.....	3 years
Delda Draper.....	3 years
Mt. Ogden Stake	
Esther Porter.....	3 years
Melba Fernelius.....	3 years
Ogden Stake	
LaVern Clark.....	10 years
Mildred R. Cragun.....	3 years
Jane James.....	3 years
North Sevier	
Myrum Buckley.....	3 years
Oquirrh Stake	
Laurel Grant.....	4 years
Parowan Stake	
Mrs. Zoella P. Benson.....	3 years
Pocatello Stake	
Gladys Gladoven.....	3 years
Roosevelt Stake	
Melba Hanson.....	3 years
Clara Olson.....	3 years

Sacramento Stake	
Lillian Morris.....	5 years
San Luis Stake	
L. Clarinda Knight.....	3 years
Elmina Lenington.....	3 years
Sharon Stake	
Maude Nelson.....	3 years
Sharon Stake	
Alta L. Bean.....	3 years
San Juan Stake	
Mrs. Vera Sommerville.....	3 years
Shelley Stake	
Edith Butler.....	3 years
Flossie Buthelson.....	3 years
Vera Baird.....	3 years
Alberta Bowler.....	3 years
Martha E. Huntsman.....	6 years
Nora Huntsman.....	6 years
San Francisco Stake	
Thurza Malin.....	3 years
South Davis Stake	
Mrs. Bertha Muir.....	5 years
Mrs. Freda Stelter.....	3 years
Miss Elexia Nelson.....	3 years
Afton H. Hardy.....	3 years
South Sanpete Stake	
Masie Braithwaite.....	3 years
Tintic Stake	
Mrs. Ina Clements.....	3 years
Tooele Stake	
Gilberta Gillespie.....	3 years
Ruby Morrill.....	3 years
Melba Smart.....	3 years
Uintah	
Gwendolyn Vest.....	3 years
Utah Stake	
Melvina P. Jeffs.....	3 years
Weber Stake	
Crystal Burnett.....	3 years
Wells Stake	
Luby Rasmussen.....	6½ years
Wanda Steffenson.....	6 years
Ivy Perry.....	3 years
Margaret Anderson.....	3 years
Violet Gale.....	3 years
Tintic Stake	
Mrs. Pearl Blain.....	8 years
West Jordan Stake	
Afton Gardner.....	3 years
Woodruff Stake	
Dorothy McKinnon.....	3 years
Utah Stake	
Mrs. Elva L. Hindmarsh.....	3 years
Mrs. Melvina Jeffs.....	3 years
Shelley Stake	
Alberta Bowler.....	3 years
Vera Baird.....	3 years
Martha Huntsman.....	3 years
German-Austrian Mission	
Elizabeth H. Welker.....	3 years



Mr. and Mrs. B. Walton Prince, as seen in an act staged by the M. I. A. in one of the California Stakes.

#### NEWS FROM THE FIELD

SUNDAY, October 20th, in Union Meeting we held a very successful Court of Honor. We have an examining Court of Honor which consists of an examiner for each field, who is also a member of the Ward Presidency of the M. I. A. The Chairman is the Y. W. M. I. A. Stake President and they meet once a month and examine for all Honor Badges. We like this plan very much.—Eunice Hutchings, Stake Bee-Keeper, Lehi Stake.

## The Startled Deer

(Continued from page 13)

gers try to punch and probe molding clay into the form of a fat pig.

"Here!" Oliver could resist the clay no longer. Nick slid over in his seat as Oliver sat down beside him. "Here! A pig goes this way, and this, and this. There!"

Nick stared at the clay pig and then up at Oliver, astonishment in his big, dumb eyes. He said nothing, but Helen Stimac, who was wrestling with a hen on a basket of eggs, shoved the clay shyly toward Oliver.

Jericho school was usually dismissed at four o'clock. But when the tin alarm clock on the wall showed four-thirty, Oliver was still fashioning pigs and sheep, hens and turkey gobblers, horses and dogs, bears and deer and porcupines. And twenty-eight inarticulate boys and girls were sitting or standing, as close to Oliver as they could crowd, watching, watching, watching.

Oliver was a little disgruntled when it was all over for having allowed himself to be enticed into modeling. He had intended to forget sculpture and everything connected with it, but now, with Nick Thomaz and Helen Stimac exhibiting no small amount of skill for children of their age, he knew that this was no longer possible.

IN THE weeks that followed, the free hour on Friday afternoons became the incentive that guided Jericho school through the preceding four and a half days. However inarticulate and unintelligible the pupils might be through the week, on Friday afternoons they spoke Oliver's language and he spoke theirs.

Nor was this all, for when Nick took home a clay turkey gobbler at Thanksgiving time, Nick's oldest brother, Stanley, walked through the pine woods to the Jackson's to ask Oliver if he would give lessons to older people. As a consequence, when Oliver returned to Jericho at the end of his Christmas vacation, he brought with him enough modeling clay for the entire school and for Stanley Thomaz and seven of his friends. After that, the adult class met for lessons at Jericho school every Friday evening.

The Jacksons lived over a mile by road from the school, but by tramping across fields and through

a small wood, Oliver could reduce this distance by several hundred yards. Even during the winter he often chose the short route, using skis or snowshoes when the snow was deepest.

As he hurried across the fields on a Friday afternoon late in January, he was surprised to see, crossing his own trail of the morning, marks that appeared to be those of a calf. Deep in thought, he plunged on, wondering what farmer had allowed his cattle to stray in the middle of the winter. He had gone less than fifty yards into the woods when a slight sound caused him to glance sharply to his right.

Among the trees, deep in the snow, stood a buck. Nostrils aquiver, body alert, the animal stood poised for but a moment before he bounded away among the pines. But, in that moment, the picture had been transferred unforgettably to Oliver's mind. The tense muscles, the pounding heart, the quivering nostrils all found sympathetic response in his own body.

Oliver did not go on to the Jackson's. He kicked his skis around in the snow and started running toward the school. In the falling dusk he lit a kerosene lamp and re-kindled the fire in the stove. Then, with fingers that could not work fast enough, he set swiftly to work with the clay.

When Stanley Thomaz pushed open the door over two hours later, Oliver was still at work, shaping and refining.

"I can't get it right," he complained. He was oblivious to Stanley, to Stanley's friends who came in and went quietly to work, to the smoky oil lamp, to the cold that filtered into the room in spite of the heat from the stove that sought valiantly to beat it back.

"There!" he exclaimed at last, sitting back to squint critically at his work.

"That's just exactly right," exclaimed Stanley. "I've seen 'em that way lots of times."

"So have I," agreed big John Porter. "I saw deer tracks this morning myself. Aren't they been this same buck. Aren't many deer

around this neighborhood any more, but that sure is a real buck you got there, Mr. Grayson."

"In a way," said Stanley, "it's better than seein' a real buck. This little statue here makes you see the buck the way he was, and it makes you feel what he felt, too."

"Do you mean that?" asked Oliver. No other praise he had ever received had pleased him quite so much.

In May, the summer people began to return to Jericho. Most of them came merely for a week-end to open their cottages in anticipation of the vacation period. Although Oliver knew most of these people, he was too busy preparing the eighth grade for the state examinations to go visiting. He was also deeply engrossed in arranging an exhibit of the work the school and the adult class had done in sculpturing.

UP TO the time he had modeled the "Startled Deer," Oliver had consciously refrained from doing any work himself, but after that evening he had counted himself one of the class. Stanley Thomaz and John Porter had insisted that Oliver's work should be exhibited along with their own efforts, and Oliver had good-naturedly agreed.

Early in the evening of the day school closed, Oliver left Stanley Thomaz in charge of the exhibit, jumped into Stanley's flivver, and whisked over to the Jackson's for a bite of belated supper. By the time he returned to the school, cars were already parked in the yard. Among them he recognized the Porter's and the Stimac's. But there were other cars, too—large cars with out-of-state licenses. Summer visitors, he realized. He had not thought they would come. And now that they had, they would only be amused at this pitifully inadequate exhibition. Well, let them laugh. He had had fun, and he had given the people here, the Thomazes, the Porters, and Stimacs, and the rest, something they probably would never have had without him.

Stanley met him as he mounted the steps, took his arm, and led him out into the yard.

"I've got something to tell you!" Stanley breathed excitedly.

"What's happened?" asked Oliver, apprehensive that a summer visitor had unwisely criticized some of the work within earshot of big John Porter.

"Nothin' bad," Stan hurried on.

### AFTER RAIN

By Isabelle Sharp

EVEN a puddle,  
Dark and drear,  
Is beautiful  
When stars appear  
Reflected on its bosom.



"There's an old bird in there with whiskers. He's with some of the summer people—the Carpenters, I guess. He came in and walked all around the room, looking wise like an owl and patting his beard. When he came to the head of a girl I did, he stopped and looked at it a long time." Then he said, 'Very sculptural! Very sculptural!' in a kind of singing voice. I guess he thought it was pretty good. But you should have seen him when he came to your 'Startled Deer.' 'Who did that?' he asked. I spoke up and told him. He stood looking at it and patting his beard and singing 'Very sculptural!' over and over. He said, 'I want to meet that young man. He has fine feeling—deep sympathy.' The old bird's in there now, patting his beard and singing 'Very sculptural!'"

"You don't know who he is?" asked Oliver.

"No, but he must be somebody great," Stanley answered. "There he is now. You can see him in the doorway."

"Somebody great?" repeated Oliver in an awed voice. "Yes, he's somebody great. I've seen his work. I've read his books. I've heard him lecture. He's the greatest sculptor in the Middle West. His name is Daniel Roland Harper."

LAWRENCE GRAYSON strode into the living room of his apartment on a June evening to find his young brother already there.

"Glad to see you back, youngster," Lawrence exclaimed heartily.

"It's good to see you, too, Lawrence," Oliver realized with happy surprise that his elder brother did not seem so awesome or imposing to him after the months of separation.

"You've done a good job. You've stuck it out," said Lawrence condescendingly. "To be frank, I expected you back eight months ago."

"I never had a thought of quitting," Oliver replied.

"Fine! Fine! You've got good stuff in you, Oliver. Now I suppose you still want to go in for sculpturing. You'd probably like to enter the Academy of Fine Arts. That's all right. Business is better. I'll be able to send you this fall—if you still want to go."

"I've decided not to go to the Academy," said Oliver quietly.

"Good!" Lawrence could not have hoped for more. "Well, that's fine. I've always been afraid you weren't

cut out for a sculptor. And say, by the way, a friend took me into the studio of this big sculptor, Daniel Roland Harper, day before yesterday. Harper wasn't in, but his secretary showed us around. There was a statuette there. Secretary said it was done by some young fellow up in the north woods—natural artist, I suppose. Secretary had forgotten the fellow's name. Harper is always discovering geniuses, you know. Now, if you had natural talent like that fellow, I'd be in favor of—"

"What was the subject?" Oliver interrupted.

"A deer. Why?"

"A buck in the snow?"

"That's it."

"He's just been startled by a sound—or the scent of a human?"

Lawrence nodded.

"And he's tense and quivering, all ready to spring into action?"

"That's it exactly. Have you seen it?"

"And it had the initials O. G. in the snow between the buck's hoofs?"

Lawrence Grayson stared, open-

mouthed. For the first time in his life Oliver saw his brother at a mental standstill.

"Ollie!" Lawrence exclaimed after a minute, his face breaking into a broad smile. "Why, Ollie! I never guessed. Well, you win. You're going to the Academy in the fall, and after that it's Paris and Rome for you."

"No," said Oliver firmly. "Thanks a lot, Lawrence. Mr. Harper has asked me to study with him. I'm going next week to live in his studio. After that, perhaps, Paris and Rome."

"Anything you say, Ollie. Then the nine months at Jericho didn't hurt you?"

"No," said Ollie. "They didn't hurt me. They made me. They taught me to understand people and animals, to feel the things they feel and think the thoughts they think. I had mechanical skill before I went, but those nine months up there gave me something else I had never had before. Thank you, Lawrence, for sending me to Jericho."

## Education of Latter-day Saints

(Continued from page 15)

WHILE the Latter-day Saints are frequently spoken of as a practical people and they are sometimes said to be materialistic in their attitudes, in reality they are a highly spiritual people, since all material things are considered to be of worth only as they contribute to those ultimate spiritual values.

Mormon philosophy considers mortal life as only a short stage of eternal existence, and that mortality was instituted for the special purpose of promoting a higher degree of spirituality. In the Council in Heaven when various plans for the perfection of man were discussed, the plan that was accepted involved an earthly existence of man so that he could have mortal

experience which would promote his eternal welfare. With this point of view it is seen that higher spirituality is really the great goal.

In the education of the Latter-day Saints this must always be kept in mind. From the days when the School of the Prophets was established in Kirtland by the Prophet Joseph Smith down to the present time, the Church has devoted a large part of its resources to promoting the spiritual welfare of its members, and to the conversion of others to the fact that the Gospel contains the plan for man's highest perfection.

This point of view leads to the conclusion that any education which does not take spiritual training into consideration is like a tripod with one of the legs missing, or it may be likened to an arch which lacks the key-stone. Where spirituality is given prominence the individual has an anchorage which gives him a feeling of contentment and stability, regardless of any unfavorable or distressing circumstances that might cross his path. The troubles of the hour are seen in true perspective by eyes which are focused on objectives far ahead, instead of being confused by the debris obstructing the immediate foreground.

## GREATEST HEALING POWER

By Elinor C. Woolson

MANY things in this world  
Are healing besides medicine;  
Love is healing;  
Kindness is healing,  
And happiness is the  
Greatest healing power of all.

THUS, the Latter-day Saints have in mind three great primary objectives in their education: growth in character, in scholarship, and in spirituality. These are not whimsical wishes which may change in an hour or a day, but are fundamental wants, and the truth-seeking Church members will make whatever sacrifices are necessary in order to realize their desires. In attaining these objectives they are told to use all means within their capacities. "If there is anything virtuous, lovely, or of good report, or praiseworthy we seek after these things." They are not satisfied to consider only the schools as means of education, but they wish to use every other agency that will contribute to their progression.

The home, as an instrumentality of this broader education is held in high esteem. The Latter-day Saints have always honored the home as a place where proper attitudes are established and where instruction may be had in all of the finer things of life.

The Church has established auxiliary organizations in which its members may be given instruction, not only in religious affairs, but also in the cultural and practical subjects which will contribute to the general progress of the members. In these auxiliary organizations and Priesthood quorums the members receive practice in speaking and in participating in various other ways. All of the activities of the Church, therefore, may be considered as contributing to the education of its members.

One of the great educational agencies for young people has been the missionary system of the Church. Young men and women spend a number of years traveling in the world, teaching the Gospel, officiating in the ordinances of the Church, and assuming responsibility which goes with the calling. Many who are not members of the Church have commented on the tremendous educational value of our missionary system.

Even though we have these indirect educational agencies of the home and the Church, it is necessary for us to have schools which are designed primarily to introduce and teach us the great body of facts available for solving the problems of the universe. The Church has always fostered good schools—even when there were poverty and adverse conditions—and where public schools have not been avail-

able the Church has always provided private instruction. But as public schools have been established, the Church has withdrawn from this general field and devoted its energies to supplementing the public system with religious education, which, though of the utmost importance, is not given in the public schools. The Seminary system, which is supplementary to the public high schools; the Institute system, which supplements public colleges; and the Church University together make up the great Church school system, which is now in

operation to insure the education of Latter-day Saints in harmony with the fundamental philosophy and ideals of the Church.

We as Latter-day Saints will never be satisfied unless our people have the best opportunity to receive extensive and well-balanced education. This must include not only the best scientific learning of the ages, the best in history and philosophy, art and literature, but it must also include character building and fundamental religion, which will promote a high degree of spirituality.

## The Jewish World in Which Jesus Lived

(Continued from page 17)

trade, raised the standard of living, and made life and property more secure. Their systematic and well-organized administration was superior to any that hapless land had ever known before. Roman power daily impressed upon the many the necessity of contact with the outside world, and, upon not a few, the advantage in making that contact friendly.

A third factor which contributed to the foreign assault on Jewish society was that not inconsiderable body of Jews from foreign lands who

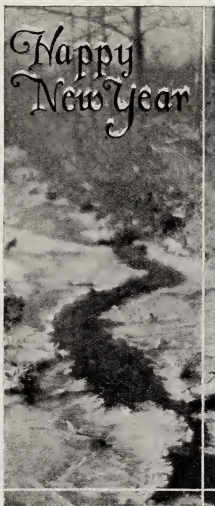
returned to the homeland either for permanent residence or on pilgrimages to the great national feasts. Josephus may exaggerate in placing the number of those who returned for Passover in the year 66 A. D. at three million. Yet they were undoubtedly numerous enough to make a definite impression on society. The assault of the world's influence through them was subtle and hard to meet. They, too, were Jews. Indeed, in their zeal, generosity, and enthusiasm for Judaism as a cult and as a faith they surpassed their native coreligionists.

And yet every returning Jew was a link with the great outside world and a witness for its social values. In many ways they transformed Judaism. It is known that the Babylonian Rabbi Hillel exercised a very profound liberalizing influence on Jewish life in Palestine. If, then, this foreign-born exponent of the law influenced Judean viewpoints, how much more so would those who knew not the law so well contribute to non-Jewish tendencies!

Thus it is quite clear that in the days of Jesus the Jewish world, whether in the homeland or abroad, was being pressed from many quarters to seek a solution for the old problem of relationship to the world, and that, no matter which alternative they adopted, serious consequences seemed inevitable. Jewish society as a whole, then, ranged itself in two groups, according as men favored one or the other of these alternatives.

### III

AS A nation or race grows old and sophisticated the social forces within it begin to crystallize into institutions. In these institutions may be found the technique by which





different social groups hope to solve the problems which confront society as a whole. Though there were many distinct social groups among the Jews of Jesus' day, only two of them had developed their technique to the stage of important institutionalism.

It is natural to think of the temple as the outstanding institution of Israel. It was the institution in which centered the social machinery of the group which is known as the Sadducees. Let us consider for a moment what kind of technique they had developed. The temple was a national institution. In it were daily offered the various animal and other sacrifices, oblations, and offerings which were believed to avail for the nation as a whole.

The great annual feasts and fasts of the nation centered in the temple. Space does not permit a description of the ceremonies which gave these occasions significance. The chief feasts were the Passover, the Feast of Tabernacles, the Feast of Pentecost, the Feast of Lights; and the chief fast was the Day of Atonement. There is, however, one characteristic which all these occasions had in common. They were destined to draw the people together, to bring them into a geographical center, if only for a few days in each year, or, in other words, to make them think of themselves as a social unit.

The same centralizing tendency is seen in the various taxes and tithes by which the temple was supported. These were specified by law and fortified by religious sanctions. But their chief significance lay in the opportunity they offered for the concentration of the country's wealth for the support of a ruling caste.

Considered as a social institution, then, the temple and all its related observances represent the technique of centralized social control by an arbitrarily distinguished class. This class, in the days of Jesus, was known as the Sadducean party, composed of temple priests and their lay adherents. These latter, as we might expect, were drawn almost entirely from the ruling classes, men of large means, widespread interests, and corresponding social, economic and political influence.

It is unnecessary here to go into the question of the origin and history of the Sadducees. But this much should be said: that their history shows that in the centuries in which they exercised control of the Jewish community in Palestine their

general tendency was toward a policy of accommodation or conformity to the world. Whenever, in other words, the pressure of foreign influence seemed to jeopardize the life of the nation on its material side, they were ready to compromise. Perhaps the most conspicuous example of this is found in the high priests of the Greek period who were ready to Hellenize the nation in order to maintain their control over it.

The Sadducees of Jesus' day were no exception. Though they were, in the eyes of the people, a religious party, they aspired to take the place in this non-sovereign state which the king and his nobles had taken in the pre-exilic monarchy. And with this essentially worldly policy their whole philosophy of life coincided.

With the Sadducees, on the extreme right wing, stood a party which in the days of Jesus was not organized as such, but which was even then feeling its way toward institutional self-expression. This party later came to be known as the Zealots. Within a generation of the death of Jesus it had become strong enough to sweep the older groups off their feet and plunge the country in the disastrous war with Rome, which resulted in the destruction of the temple in 70 A. D. This party agreed with the Sadducees in that its members were nationalists. Their only real difference from them lies in the realm of procedure. They wanted to do immediately and by armed resistance what the Sadducees hoped to do gradually by skilful intrigue, namely, re-establish Judea as an independent nation. They, too, belonged on the side of conformity to the world because their standards of value were the standards of the world.

But the most significant institution of Judaism in the days of Jesus was not the temple but the synagogue. If we reflect for a moment upon this institution we shall see how different was its genius to that of the temple. In the first place it

was a local institution which tended to build up the community consciousness of the smaller centers of population. It tended, therefore, toward decentralization on the economic and political sides of life. It was emphatically not monarchical in spirit, but aimed rather at the socialization of the material benefits of life.

This is seen in the nature of the service it rendered to the local community. It acted first as a local court for civil and criminal cases. On the Sabbath it was a center of enlightenment, inspiration, and edification for the local people. Through the week the education of the junior grades of children was carried on there. And in many communities schools for higher grades were conducted in close relationship to the synagogue. The synagogue specialized in service to the local community, just as the old local sanctuaries had done in pre-exilic Israel.

And yet there was a tremendous difference. The local sanctuaries were entirely independent of each other, with chaotic results. But the synagogues had a connective bond. To understand the nature of this bond is to understand another difference between the synagogue and the temple. The temple system based its religious authority on a literal interpretation of the five books of Moses. But the synagogue based its authority on the five books of Moses as interpreted by the scribes, a professional class of religious lawyers and expositors of Scripture, most of whom belonged to the Pharisaic party. The synagogues were under Pharisaic control.

Thus the synagogue was the instrument of the technique which the Pharisees had developed to solve the great question of relation to the outside world. Nor is it hard to see that this technique was one of non-conformity to the world. The Pharisees sent their teachers to every corner of the world, where as many as ten Jewish families could be gathered, to teach their people the distinctive observances, duties, customs, and beliefs that made them Jews no matter where they were. Their system removed resistance to the world from the sphere of politics and economics to the sphere of ethics.

On the side of the synagogue belonged also the monastic communities developed by the group known as the Essenes. They were monkish celibates who lived in rural communities and devoted themselves to

#### A TREE IN SILHOUETTE

By Estelle Webb Thomas

ETCHED sharply black against a sunset sky.

A tree in silhouette  
And you beside me on a rustic bridge—  
The magic lingers yet!

Though such perfection was not meant to last.

My heart cannot forget—  
When etched against a sunset sky, I see  
A tree in silhouette.

the subjugation of the natural human appetites. They were thoroughgoing determinists who exempted nothing at all from the sway of destiny. They believed that God is the author of good only, and that the evil in the world comes from an opposing cosmic force. Consequently their technique was one of avoidance of evil by withdrawal from the world. In their seclusion they schooled themselves to bear such evil as might be destined for them, and studied to wait patiently for some supernatural intervention of God in the natural order whereby alone salvation might come. Their technique, then, belongs on the side of nonconformity to the world.

As we might expect, these two great types of reaction to the world's life divided the Jewish people into two groups or factions, even though the great mass did not realize what it was all about. The battles fought by these right and left wings were staged in an institution known as the Sanhedrin. It was constituted, under Roman authority, as the highest executive court of the Jews for such matters as the conqueror allowed them to control. It was composed of sev-

# ENCHANTED POPLARS

By Mrs. Naomi S. Scott

**T**HREES grow ferocious at night. Etched against that lack of light They lose their lacy delicacy That makes them seem so soft to me And become giants grim and tall Reigning in their banquet hall.

enty men drawn from the Sadducean priesthood, the scribal class, and the laity. In the days of Jesus the Sadducees were still in control of this body numerically. But some of the lesser Sadducean priests, some of the middle-class laity, and nearly all of the scribes belonged to the Pharisaic opposition. And this opposition was stronger in point of intellectual power and of social influence than the Sadducees. They aggressively challenged the latter all along the line, even on their control of the temple and their discharge of its priestly functions.

## IV

**E**VERY institution ultimately develops a philosophy by which it rationalizes itself, or, in other words, justifies its existence. When this philosophy and its correspond-

ing institution are compared they are seen to be interdependent. It is impossible, here, to make such a comparison adequately, but some light may be thrown on the world in which Jesus lived if we consider very briefly three points of intellectual or dogmatic difference between the Sadducees and the Pharisees.

To the first point of disagreement reference has already been made, namely, the authority of the unwritten law. The Sadducees held that the only source of authoritative knowledge of the will of God lay in the five books of Moses. Those books, as everyone knows, concern themselves very largely with the temple, its services, and its obligations. It can easily be understood, therefore, why the Sadducees took this position. If their dogma were granted it definitely tied the nation down to the one technique of life of which the Sadducees held the hereditary monopoly.

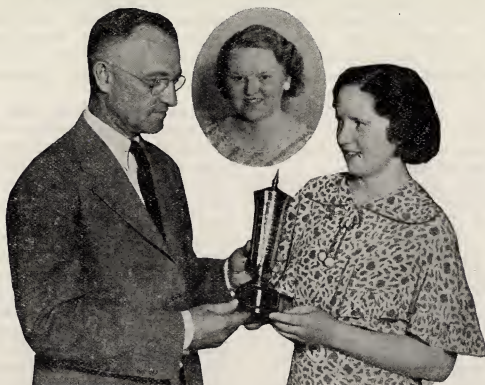
The Pharisees, on the other hand, insisted that interpretations, extensions, and particular applications of the written law made by qualified scribes were of equal authority with the statutes on which they were based. It is not hard to see why they so insisted. Once granted them their position and the world was theirs. It gave them *carte blanche* for the justification of any technique they might evolve. It gave them almost unlimited power to adjust their system to circumstances while still retaining it as a system. It enabled them to invent new customs and standards by which to keep their people conscious of their distinction from the gentile world.

Thus it appears that here, as always, dogmatic differences are rooted deep in social life. When they cease to be so rooted they wither and are forgotten. The Sadducees and the Pharisees both wanted the same thing, control of society. Hence their difference on this question of authority.

The two parties clashed again on the question of destiny. The Sadducees insisted on the absolute freedom of the human will, or, in other words, on man's power to shape his own destiny. Nothing is predetermined or foreordained. We attain, in this world, the values to which our skill and knowledge and other resources entitle us. It is not hard to see why they believed this. Their technique was one of adjustment. But such a technique can

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never be sure of getting anywhere if there is an overruling power which decrees the end, no matter what we do. The Sadducees were opportunists. Given skilful leadership a nation might, they held, aspire to and get whatever it wanted. All things could be influenced by will and skill. Even God himself, their very temple cult taught was not immune. Offer him that which he demanded in the way of sacrifices and obligations, and his favor and assistance were assured.

The whole technique of the Pharisees, however, promoted the doctrine that destiny has a place in life. The Pharisees said God's will must be considered in every phase of life. Hence their extension of the written law. But this conception of God's interest in human life implies that he has a purpose for it, and therefore has the power to overrule. Yet the Pharisees were not theological fatalists. They couldn't be. They held that man has the power to control his destiny to this extent that he may decide what his attitude to the divine sovereignty will be. They had to make this concession to human freedom to provide motivation for their legalism. If men had no part in shaping their destiny they would soon find no sense in obeying the law. So the Pharisees taught a social doctrine on this point. Society must cooperate with God in shaping destiny. Here they were the heirs of the prophets, and their technique corresponded exactly to their teaching.

Finally, if we would understand the nature of the values toward which any social group is driving, we must consider what hopes they project into the future for society as a whole. The Sadducee had a very simple hope, which was that Judea might some day regain its sovereignty and achieve, under the leadership of his own order, a social, economic, and political success in the world-order which is now in force. It is not hard to see that the Sadducees were, in spirit, men of the world. A long lease of power and a chain of circumstances which had deprived their country of its secular rulers had conspired to make of them nothing but a ruling caste. Only the overlordship of a foreign power kept their high priests from assuming a crown as well as a miter. The Sadducees had no time for visions of a miraculously transformed world.

But the Pharisees had. They en-

tained as precious the prophetic promises of a golden age to come. Those promises, as one recalls, vary in their conception of the nature of the golden age. But they all have two features in common: first, they are socially conceived. Salvation for the prophet means a new social order. The individual's hope of salvation lies in living to participate in that order. Secondly, these prophetic visions of a golden age are concretely conceived. They are to be realized on this earth. When the Jews of Jesus' day spoke of a 'Kingdom of Heaven' they meant a kingdom inaugurated by the God of heaven on this earth. The Pharisaic doctrine of the resurrection and the judgment was a logical deduction from this faith in the ultimate golden age. If there were no resurrection of the body, how could the righteous dead ever enjoy the promises made to them as well as to their children?

And now one can understand what the Pharisees were trying to do by means of their elaborate system. They were trying to preserve the Jewish people as a distinct social group until their great day of vindication should appear. Unless that were done, even God, on the premises of the Scriptures, could not vindicate himself. Unless that were done, the Jewish race, as a race, could never be vindicated before the Gentiles. This was their solution of the great dilemma. The Jews must preserve their social solidarity, must orient every phase of their life upon the divine center,

and must wait until God's power was revealed in the world. The ultimate salvation of the individual depended not merely on keeping himself right with God. It depended even more upon preserving the race in that relationship. The whole institutional technique of the Pharisee was designed to enable the Jew to persist as a Jew, apart from, and in spite of, the world, until the day of his vindication, and in some respects its age-long efficiency deserves to be and is one of the wonders of the world.

Into the world in which moved the various social, political, and spiritual forces which have been touched upon above came Jesus of Nazareth. It was a complex and divided society, intensely introspective and self-opinionated, provided with elaborate organization and abundance of

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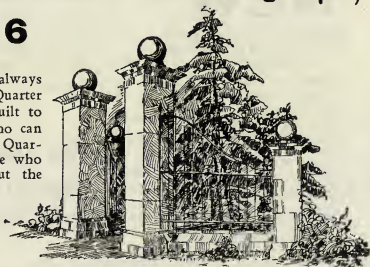
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far-sighted, sagacious leadership. It is not the purpose of this article to deal with what he tried to do in that society. But it may serve as a fitting conclusion if he be briefly observed in conflict with these two great social techniques which have been considered.

In Matthew, chapter 21, Mark, chapter 11, and Luke, chapter 20, there is a story about the challenging of Jesus by leaders of the Sadducean group. After Jesus had taught for a time in and around Jerusalem he appeared one day at the temple and began to teach. Immediately he was confronted by Sadducean leaders who asked him, "By what authority doest thou these things? And who gave thee this authority?" The dilemma in which Jesus placed his questioners shows that he knew exactly the vital point in their system. He asked them whence John the Baptist had derived his authority. As the record tells us, they were at a loss to answer. "If we shall say, From heaven, he will say unto us, why, then did ye not believe him? But if we shall say, From men, we fear the multitude, for all hold John as a prophet." Here the Sadducees appear plainly as a ruling caste, jealous to keep their authority, yet knowing well that the great masses were restive under it, and looking for the free prophetic word of cheer and guidance from a soul directly in touch with God. Jesus, like the Pharisees, questioned that conception of authority which centralized social control in the hands of a small ruling group.

In Matthew, chapter 22, and Luke, chapter 14, there is found some reliable evidence of a grave point of difference between Jesus and the Pharisees. The parable of the king who made a great marriage feast to which he first invited chosen guests is the case in point. Those who had a special right to enjoy the king's fellowship spurned their opportunity. Whereupon the king extended its bounty to include the great rabble. "And those servants went out into the highways, and gathered together all, as many as they found, both good and bad." It is plain that this parable is directed against the Pharisaic system of social control through the inculcation of an ethical system whose prime aim was to create a separate, distinct society, within the world, yet apart from it. Jesus felt that the Pharisaic system fell down at the point of greatest need. It failed to reach those who needed it most. It was a middle-class, *bourgeois* religion which offered little for those upon whom the heaviest burdens of life rested. Plainly, Jesus wanted to save the world, and not merely to save a highly differentiated group from the world.

Undoubtedly there was a need for the work he wanted to do. The tradition that the common people heard him gladly is readily credible when one understands the institutionalized life of his day and observes the clashing of values in the great organized groups of society. Yet when one thinks upon his fate one can see that no particular social group is responsible for it, but, rather, humanity as a whole. All men are tied up together in the great task of discovering the true technique of life. And even those who profess to believe that Jesus found it often have not the courage to live the life that brought him to his Calvary.

## The Meaning of Religion in the Life of John Hafen

(Continued from page 7)

a personal God. He approached nature with a reverent attitude. In many of his comments about the out-of-doors his speech is characterized by words of praise and thanksgiving to God. Through nature and through prayer the artist felt

sure that he could keep in close daily contact with the great Creator.

To Hafen this contact was an essential part of life eternal. From Paris he wrote August 24, 1890, "The Latter-day Saints should not be satisfied with their conduct until they can feel the power and the influence of the Holy Spirit continually day and night wherever they are laboring."

This daily guidance was very real in the life of the Springfield artist. His religion was not for "Sunday only." It was a vital part of his every thought. God was his helper if he lived worthily. Hafen never painted a picture without praying in secret for Divine guidance. We may cite as an example his painting of the "Sycamore Tree." Many of the Brown County artists had attempted this magnificent landmark in Indiana. Always the results showed the failures of the painters. In nature the tree was a giant dominating the landscape. In the pictures it became a weak dwarf. Hafen tried a number of sketches which were unsatisfactory. But before commencing the serious painting of the old tree he knelt alone and with bowed head asked his Heavenly Father for help. He testifies that a voice spoke to him telling him to use Gothic arches. He immediately began to think of the effect of Gothic windows which help to increase the effect of height in some of the fine old churches. So he put Gothic windows in the foliage of the old "Sycamore Tree" as he painted it. The other artists were astonished. The picture was a great success. It was a prize winner in the East. To John Hafen it was simply another testimony that God is close and that He answers the prayers of those who seek His cooperation.

Hafen believed that the Father in Heaven warns and advises His children concerning future events. He tried to follow the promptings of the Spirit. He refused to accept any psychological explanations of certain promptings which were not uncommon in his life. He sometimes expressed his belief that in being impractical in the worldly sense one may in reality be very practical.

FROM Indianapolis the artist wrote in February, 1910, "I must change the subject and tell you what happened just after I wrote my last letter to you before this one. You remember I was waiting for Virgil. The understanding was that he would come at half past six if he

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were not invited out somewhere to dinner. Well, he didn't come and after sitting reading until 7:45 a feeling came over me to go down stairs, but I reasoned it away, asking myself, what do I need to go down stairs for? It was cold and unpleasant so I would start to read again and in a few minutes I would stop reading and again wonder if I had not better go down stairs. I was the only being in the building and the front door was locked. Seeing your letter lying on the desk addressed and stamped gave me an excuse. While putting on my coat I began to smell some kind of smoke. I looked all around my three rooms but nothing was the matter there. So I went on down the five flights of stairs and as I neared the bottom the smell was stronger. When I got to the first floor I discovered that the building was on fire.

"The fire department was called. The fire was quickly extinguished. The Trust Building was saved," and Hafén concludes his statement with these words, "I could acknowledge the hand of God in prompting me to go down stairs."

Hafén expected more than spiritual and mental rewards from the divine source. In a letter written to his family he talks of the wonder and greatness of motherhood. One may read between the lines an expression of his great love for his wife, Thora, an appeal for family loyalty to the wonderful, self-sacrificing mother, and a yearning for the companionship of wife and family.

This man, fighting his way to success in an eastern city, feels his loneliness but trusts in God. He said, "God is just. I look for Autumn to ripen the fruits in Spring and Summer's garden of experience. And that its accompanying poetic haze and whispering zephyrs will smooth the rugged path and calm the pulsating arteries of trial and anxiety, and that the golden fruits of Autumn will bring cheer to Winter's hearth in the evening of life. Nothing is too good, no kindness can be overdone towards and for a wife and mother. So I have an intense desire to battle with life with you by my side and not a thousand miles away. I crave the love you long to bestow upon me by your caresses and embrace."

For him, as for the Great Master, the cup did not pass. In the midst of his rising fame and assured success in the East he was stricken with pneumonia and died before the union with his family could be con-

summated. Every detail of the arrangement had been made for his family to join him before he died.

Probably poor food and lack of warmth had something to do with weakening his body before the pneumonia attacked him.

The same power which sustained and rewarded him along the journey, stood by him when death was near. Hafén's rewards were not broad acres and a life of comfort and ease. His was a steady growth in spirituality with increased powers of perception and appreciation. He

could meet death as he met life with a calm and dignified trust and hope.

It truly can be said of John Hafén that he loved God with all his heart and that he was a friend to man. He did not merely accept Christianity, he espoused it. Even those who disagree with some of his beliefs cannot doubt his sincerity, his integrity, and his loyalty to the things which he considered right. His life illustrates the great miracle which God performs in lighting a man's soul with calm and radiant peace in the midst of suffering and trouble.

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## O Little Town

(Continued from page 21)

drew a deep, catching breath. Memories rushed upon her, overwhelmed her. Her older companion gave no outward sign, but she was acutely conscious of a heart that beat with accelerated velocity. Strange, these two, returning to keep Christmas with memories!

There seemed no words suitable to the occasion as they left the train for the snowy dusk outside. How still, how deserted, how familiar that snow-swept village scene! The rumble of the hand truck, the coal oil lamp in the ticket office of the grimy station, the scattered twinkling lights of the town—the dark, deserted shack on the Dump beyond.

The girl clutched a package to her breast, the pile of bags and hat-boxes ignored, while the doctor from force of habit, gripped her surgeon's case. Together, silently, they trudged through the snow, the girl's eyes drawn to the dark little house on the hill, the doctor's unwinkingly on the lighted windows of a house far down the street. With a doctor's instinct she sensed

trouble, sickness, anxiety behind those walls. As they approached she recognized a doctor's emblem on the car parked at the curb. She laid a restraining hand on the girl's arm.

"Would you mind very much coming in with me for a moment? I have a feeling we are needed here—both of us."

"Of course."

There was an immediate response to their knock. The door swung open and a man's face appeared—a grey, suffering, deep-lined face; a face aged beyond its years and just now dark with despair. It was her uncle.

"Uncle, it's Molly."

"Molly?" He repeated the name unintelligently, then recognition broke upon his drawn features.

"Molly! Why—Molly—come in." He glanced anxiously at the room he had evidently just quitted.

"It's Sidney," he said in an agonized whisper as he gestured toward the closed door. "Doctor just got here. He says it's ruptured appendix. Dr. Gregg is down sick. He phoned for another doctor, but he hasn't come yet. He's afraid to wait and he's afraid to go ahead

alone and he's afraid to try to get him to the hospital. It's—it's awful, Molly."

The poor old fellow paused, choking, tears flooding his eyes. Molly was throwing off her things. "Hurry, Rita, I may need you. Uncle, I'm going in. Maybe I can help."

She entered the sick room, her surgeon's bag in her hand. The young doctor, who was bent over his patient, evidently preparing him for the operation, looked up. Relief lighted his anxious face as he recognized the newcomer. "Dr. Wilson! Thank God! We can go ahead. Ruptured appendix, doctor. He was tossing in acute pain when I arrived. Five minutes later he suddenly became perfectly easy. That was thirty minutes ago. Will you please take the case in charge? I shall take directions from you with the greatest pleasure."

Dr. Wilson nodded. She shook hands with Sidney, she greeted her aunt, her mind evidently occupied with nothing but the case before her. The young doctor had made preparations. There was an abundance of hot water, of sterile gloves, and instruments.

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"There is no ambulance in Indian, and to get one from Springfield and back to the hospital through these drifts would take several hours. I had decided against it."

"I guess you are right. We shall have to do the best we can right here. Rita, come sterilize your hands."

RITA HAD been hovering in the shadows behind the old man near the door, eyes for no one but the young doctor. The doctor had not seen her. Now she stepped forward into the grimness of that picture, she was like something too lovely to be real. The doctor stared, speechless, until she spoke softly.

"Hello, Ted."

"Rital!" His hands caught both of hers. There was not another word spoken and Dr. Wilson turned her head so as not to see the looks that were never meant for other eyes—turned to find Sidney gazing at her wistfully. She smiled at him reassuringly.

"For such a long time I've been indebted to you, Sidney. Now I've a chance to pay that debt."

"You pay me? If you ever owed me anything it was long since paid. If it hadn't been for your example, your courage and ambition to inspire me I'd never have made the break, Molly. I was late making the start, but—I'm an architect now, Molly, and I'm so happy! I'm—specializing in hospitals. I'm just home for Christmas, you see—"

Molly saw, in spite of a swift gush of happy tears. She gripped the lean hand. "Great! I'm staying over a few days. We'll talk everything over."

For the next hour few words were spoken save the quiet commands of Dr. Wilson and the responses of her assistants. Rita administered the anesthetic like a veteran, happier than she had ever been. Helped clear away when it was over, the liveliest, sweetest singing in her heart, the most wonderful exalted feeling permeating her being. It was such a marvelous thing to help save a human life, and though the part she played had been small indeed she had reveled in it—and in her nearness to Ted and the skilled Dr. Wilson.

Ted and Dr. Wilson talked quietly for a while then she said, "I think he's going to be all right,

but of course I'll stay by. You and Rita may get some rest. And don't forget it's Christmas."

But Rita had slipped away unseen. Dr. Wilson whispered something to Ted and he threw on his overcoat and let himself out into the snow.

IT WAS a long time since Ted had been out to the Dump. Now as he neared the snow-blanketed cabin he saw a strip of light under the drawn shade. He did not wish to intrude; just to know that she was safe. For some minutes he tramped back and forth in front of the little house, then knocked and called softly. The door was immediately opened.

"Ted, I'm so glad you've come. No one else would have fitted into the picture tonight, and into my dreams. Come in."

There was already a bright fire started in the small black stove, and they hovered over it with outstretched hands while the heat slowly filled the tiny room.

"How I used to love to come here, Rita. It was such a homey little house. Your mother kept it so clean and bright."

"I know. And do you remember the tree I always had at Christmas? And do you remember eating eleven cookies once?"

"Do I?" he placed an expressive hand over the region of his stomach. Rita laughed too. "Sit down. It's growing warm now. I do believe the oven's hot. I'm going to do things while you rest."

"Mayn't I help?"

"No. I'm sure you need a bit of rest after your trying ordeal. And what I'm going to do is very simple. I want to tell you something and I can talk best when I'm busy with

## WATER MUSIC

By Ethel Romig Fuller

STRANGE, how water always keeps  
Its lovely wistful song,  
Despite the harring of cold,  
Winter long.

Listen . . . don't you hear it croon,  
Tenderly and low,  
Where a brook is sealed beneath  
Ice and snow!

Listen . . . to the crystal chimes,  
As drop by drop it trickles,  
From the warm south-sloping roofs,  
Down icicles.

And to its prisoned humming  
In a black log's bark  
As an accompaniment to flame—  
Hark . . . !

my hands. I've been thinking, Ted, of a fitting memorial to Mother and Dad. I want to give Indian something and I thought of a hospital. Indian needs the hospital, just a small one, of course, as tonight's near-tragedy testifies. You will be chief surgeon, and—"

"Rita—"

Ted had jumped to his feet, had covered the narrow space between them at a stride and had gently taken a can-opener from the small white fingers. "Rita, you wonderful girl!"

"Nothing of the kind. It's just that the Christmas spirit has sort of mellowed my heart. I haven't always loved Indian, Ted, but tonight—"

RITA retrieved the can-opener and continued the simple operations she had begun. Ted sat swinging a leg from the corner of the table and devoured the lovely girl with wistful eyes.

"After all, Ted, this town kept Dad and me from starving for several months. I've never done anything that I know of to express my gratitude. Do you really like the idea of the hospital?"

"It's fabulous! Why—"

He brought up so abruptly that Rita looked up from the cambric tea she was brewing. He had a rapt look on his face.

"What?"

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"If you won't think me presumptuous, Rita—"

"No, Ted."

"Let Sidney Wilson draw the plans! He's a good scout and he's had a tough time. He'd get well on the thought of it alone."

"Ted, that's a gorgeous idea! That makes everything just perfect, doesn't it?"

"As hospitals go, I'd say this is going to be a honey!" he grinned.

Cinnamon toast came out of the oven, golden and crunchy. With a stack of it between them and with a thick white ironstone cup of steaming cambric before each, they sat down at the table drawn close to the now glowing stove.

"There's one thing we overlooked, Ted."

## A Silver Girdle

(Continued from page 29)

"You may be on the crest of the wave, now, dear Wayne, while I am in the trough, but without the trough for the crest to tumble over there would be no ocean. I'm willing to take my place, but its depth is to serve as the foundation for the building of a new life, such as you and I never dreamed of when I was skimming the foam with you. You must know that I have nothing in common with the shrinking violet: I adore a challenge! I have certainly found one in your letter—you may find my answer in a milk-bottle some day."

"I now see the meaning of those lines from Edward Arlington Robinson that Miss Hargraves used to rave about. They didn't register when I was in school. Do you remember how you and I laughed when I quoted them to you? We were so merry and gay, lying on the beach after a swim:

"What is that?"

"Nurses. You know I always meant to be one. Do you think I could learn while the hospital's being built?"

Ted was staring amazed. "You're not—why, are you—going to quit the screen?"

"You don't think I'm going back to Hollywood when there are so many wonderful things to do here, do you?"

Ted exalted a long, wondering breath and reached across the table.

"Rita, would you,—could you—do you suppose you could possibly find anything wonderful in being married to me?"

"That would be the most wonderful thing of all?" she said softly.

"I grant you friendship is a royal thing. But none shall ever know that royalty For what it is till he has realized His best friend in himself."

"You see one is not fit for real friendship until he has proved himself worthy; and until he is staunch enough to stand alone. Goodbye, Wayne, Eileen."

Her father came upon her as she sat, white-faced and shaken, her mouth set in a determined line, a little hard, for Eileen. "Why, daughter, what is it?"

She said simply, "Daddy, I have just torn something precious out of my life by the roots, and it hurts."

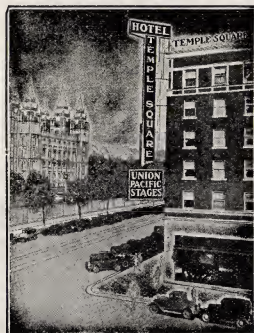
Her father looked at Wayne's letter in her lap, but he said nothing. And then—"Say, where's your mother's pup—that cute little annoyance, Pim?"

"Daddy, you're a trifler. Why don't you say, puppy love, and be done with it! The worst of it is you so often trifle at just the right moment."

A FEW more days of hobbling around and Eileen was ready to call herself quite whole physically. Emotionally she hurt all over every time she thought of Wayne's attitude. But, she reasoned with herself, "After all, I'm over a couple of thousand miles away in spirit as well as distance. How childish of me to have expected my friendship with him to continue as it was. A black line on the social register is of no consequence whatever—to the register; I can't let it matter much to me! I won't."

The Lodge at the Lake was open. People came early to be among the

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first anglers of the season. Nature-lovers come later.

Tom's decoy was more alluring than he had anticipated; Dadai found no more time for loneliness. She was too busy helping her men to organize parties, packing food and lunches, and keeping the soup-kettle simmering for their return.

It fascinated her to see Slim and Squint secure the saddle-bags with the diamond hitch. She watched in amazement as they stowed everything from mattresses to folding tables and chairs on the backs of two or three little pack animals. She was astonished at the bunch of hay they always carried for those who intended to keep the horses at the lake basin while they fished. But that was not everybody's privilege. Tom would not take chances with anyone who had not been in the forest before, or who was not well acquainted with horses. It was too easy for anyone, not familiar with the mountains, to get lost, and there was too much probability that the horses might break loose from their hobbles or ropes and wander back to the home camp, leaving the fisherman stranded: not such a predicament as being on a sinking ship of course, but in this case there would be no means of sending out an S. O. S.

At least two people from the guide camp always took a party in, in order to lead the saddle and pack horses home. After a few days, or possibly a week or more, the guides returned to the lakes to bring the anglers back. Both Jimmie and Eileen were ready to go along as assistants to Tom or one of the men whenever they were needed. Eileen felt able to take a group in by herself if necessary.

Tom had to keep a very close watch on the horses at camp to keep them from straying, in which case they might be lost forever.

Every animal in the band had a personality of his own. Dadai found the horses almost as interesting as people. One little bronco was decidedly tricky; he liked nothing better than to start a riot among the other horses by prancing up and down and rattling the pots and pans in his saddle bags if he could get away at just the right moment. He often pretended to falter on some dizzy pass, but in reality he never stumbled or fell. The roan was just as steady as old Bronc was tricky; she assumed an air of wisdom. One mischievous buff-colored little beast

with a black mane and tail was a great pretender. At the first sign of being led to the fence where the packing went on the pony would start to hang his head and droop his eyes as if even his soul were burdened. Slim would give his rump a resounding whack and say, "Straighten yo' self out here, Kennie, don' you know what's fit'n' n' proper in an animal? Disport yo'eslf, you miserable little hunk o' hoss flesh, disport yo' self!" Old Kennie would look around at him out of the corner of his eye and grunt as if to say, "That's all you know about it." And sure enough, the minute he got one straw too much on his back, down on his knees he'd go and roll over on his pack. "Come on lazy bones, you son-of-a-gun!" Slim would say, and call Chance, who was always standing close by with his tail wagging and his tongue lolling, waiting for the signal. As Chance leapt forward to nip old Kennie's hocks, up he'd get as blithe as any critter, ready for the trek. But there were times when he just couldn't get going without that protest.

ONE DAY Tom saw a party off to the lakes at the head of Henry's Fork, a two-day's jaunt there and back from Camp Reynolds. Tom would have liked to lead this group himself. It was the greatest distance anyone had gone, but he was expecting friends to arrive at camp that afternoon, and he would not disappoint them by being absent.

Cars pulled in or out of Camp at any hour of the day or night. Dadai's social charm was anything but lost in this mountain retreat. She was gracious and hospitable to all who came, and she found the sport-



*Ring Out the Old, Ring in the New*

THERE IS ONE

## *New Year's Resolution*

which you can make with profit this year.

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lovers as varied as a cross-section of society from her own metropolis. Women who had never held a rod came from long distances, thinking that all they had to do was to cast and pull out. Some of them didn't know the difference between a night-crawler and a Black Coachman, or

when to use which. And some who hadn't ridden much would tumble off their horses on their return, so stiff and shaky they thought they'd never walk again.

Though many of her duties were distasteful to her, Dadai worked with power plus, energy she had not even suspected she possessed. She found herself comparing this summer's experience with others without surpassing regret. "In fact," she told Tom, "working for other people's pleasure is anything but tedious; anything but that, my dear. I'm not likely to die of ennui this summer. But—whether lack of boredom makes up for callouses is still a question: just look at my hands!" Tom took them in his own and said, "A kiss for every callous." Dadai sighed.

As Tom heard the last tinkling of the horses' bells as they went on their way to Henry's Fork, he heard a frightful sputter behind him. Turning around, he saw a battered car boiling down the road towards camp. It looked its part all right,

which Tom found out was for service over rough mountain roads, and then for more service over more rough roads, for who should step out of the car but the sheriff of Summit County? Tom saw his star as he flipped his coat with a significant jerk.

"Hello, pardner. I'm looking for Mr. Thomas Reynolds. Ye ain't him, air ye?"

"Yes, I am. What can I do for you?"

"Relieve me of this yar notice what I've ben give to give to you."

"Thanks. Won't you come over to the cabin and sit down, or we might go over to my car where we can talk by ourselves."

"No, thank ee, I gotta be on my way. The paper'll explain all ye gotta know. Good day, pardner. I'm off." And away he went.

The explanation was as clear as crystal, being no less than a summons to appear in the county court in twenty days' time. Adams had led a proceeding in equity to have the deed which gave the property, "Timber Toes," to Eileen, canceled and set aside on the ground that it had been executed and delivered with the intent to defraud.

"Well," said Tom to Dadai, as she came over for an explanation, "it really doesn't surprise me. True to his caliber, Adams has hit below the belt. I actually turned over my best securities in his behalf. He had me on the hip from that last deal I made in Texas oil. It looked like a cinch but when the government shut down on production, the prospect didn't mature. I was involved with Adams because he had backed me in that last bank expansion. But he knows I didn't cache a thing for myself. If you hadn't had something of your own, where would we be while we're getting started out here?"

"In the soup, Tommy, instead of on top of the world!"

"Well, I don't intend to give up my exalted position. Hallam . . ."

"Your lawyer?"

"Yeah . . . told me my record and the character I can produce from my friends out here and in the East should be vindication enough in case Adams carried out his threat and took this to court. Gosh, honey, I even paid my income tax in '31 and '32. But I can't save a ranch on the strength of that. My one hope rests on Ming Low. Hallam told me to bring the Chinaman in from the Reservation if I had to. He's

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### FOOTPRINTS ON THE ASPEN-FIR TRAIL

By J. S. Stanford

**A**WAY from the car and tire-ground  
road

Away from the signs that shout "Warn-  
ing!"

Let us hike by a brook through the aspens  
and firs

On this early September morning.

There are tracks in the duct of this aspen-  
fir trail

Which tell of the wild folk that travel:  
The large and the small have trod here  
since dusk,

A puzzle for one to unravel.

Here are tracks deep and sharp of an ewe  
and her lamb!

No, no! 'tis a doe and her fawn:

They have been out to browse on the  
tender green twigs

And have leisurely gone by at dawn.

See those odd puff prints like a foot in  
soft wool

And see the light teachings beside them,  
Can you picture a porcupine wandering by  
With only his queer whims to guide  
him?

Look here! on a track of the fat porcupine  
Rest the dainty footprints of a mouse,

And there, father on, the trident-shaped  
tracks

Tell a tale of a startled old grouse.

The creatures of night-time have trod this  
kind trail

And the creatures of day in their turn,  
Pass upward, some seeking for food or  
for rest,

And others, its secrets to learn.



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the only witness on the face of the earth that I know of, and I'm going after him."

"Darling!" she protested, "what about the camp?" Dadai was panicky.

"It's up to you. I'm going out for big game; you take care of the fry until I get back!"

"How long will it take you?"

"It's uncertain. I may be back in a couple of days, but don't count on me, and don't worry."

BEFORE dawn the next morning, Tom was on Onesta following the trail that led past Rainbow Lake to the Granddaddy basin, and down the canyon to the settlement of Hanna.

As he galloped up to the Ranger Station at Rainbow, Brent hailed him with a hearty "How—partner!"

"How—Ranger!"

"How's that daring daughter of yours?" ventured Brent, a bit of a blush creeping into his cheeks.

"Standing on two feet, thanks. Adventuresome as ever, but scouting enough by now to know she shouldn't go climbing alone."

"The laws of the woods and the mountains will be obeyed. But I say, Mr. Reynolds," Brent smiled, "you might tell her I've taken to spinach as my chief article of diet."

"You'll need it to keep up with her, 'Pop Eye,'" Brent heard above Tom's guffaw and the rapid thud of Onesta's hoofs.

At Hanna, Tom stabled Onesta, leaving his horse in charge of an old settler that understood horseflesh and who was thoroughly trustworthy. He intended to travel by automobile from Hanna to Fort Duchesne, government headquarters for the Indians of the Uinta Reservation. It was here that Ming Low ran his trading post, which was neither a shanty, nor a picturesque hogan after the style of the Indian, but a neat frame building, painted white, and surrounded with green grass.

The Indians had a respect for Ming Low that they felt for very few white men. There was a kindred feeling that had sprung from mutual trust and respect. Ming Low's store included dry goods, hardware, meats, and groceries. But order and a sense of good business prevailed. The Indians would rather trade with him than any one on the Reservation. He understood their language and spoke it even though he hadn't mastered English.

Tom felt his word as a witness was as reliable as any in the countryside—provided he could get an interpreter, and that the Court would take Ming Low's word that he had understood Tom on that memorable day of the summer before his defeat in the panic.

It took a bit of dickering, but finally Tom managed to rent a small car from the manager of the filling station at Hanna, and he was off to the Fort, an orderly place just south of Highway 40, between Roosevelt and Vernal, Utah.

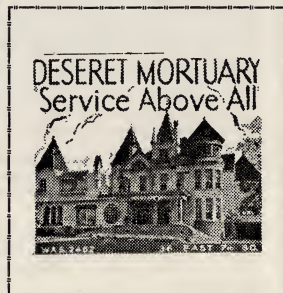
It was mid-afternoon when the white buildings and the green lawns of Uncle Sam's well-kept Fort came into view. As Tom drove up to Ming Low's store and entered the door, his vision was obliterated by the sudden gloom of the interior after the glaring light of outdoor. Strangely enough, there was no "Okye!" (welcome) from within.

Neither was there a Chinaman in sight, but a white man in his place.

"Where's Ming Low, the trader?"

"Might be dead for all I know. Last I saw of him, was his dust as he rumbled down the road in his old Ford toward Current Creek."

(To be Continued)



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# Your Page and Ours

## LET'S SAY IT CORRECTLY

AUXILIARY—the au has the sound of o as is the word orb; the x splits its sound into a g and a z; the first i is short as in ill; the second i takes to itself the pronunciation of a y as in you; the third i is short again as in the word ill. Now put the word together slowly and correctly: og-zil-ya-ri, accenting the second syllable. Be careful that you do not add an extra letter after the second i and that you do not take one away. Now say it again; yes, that's better. Now use that pronunciation for the auxiliary organizations of the Church.

ERA—let's say it with a long e as in the word eat. The name of this magazine is pronounced therefore with a long e sound.

QUORUM—pronounce the u as if it were a w and with the same value as if it were the word quarter. Make the o long as in the word old. Our priesthood has kworums; shall we call them that?

## THIS BISHOP IS INTERESTED

Office of Dimond Ward Bishopric,  
Oakland Stake, Nov. 1st, 1935.

Dear Editor:

PLEASE accept my congratulations on the remarkable improvement of the *Era* due to additions of new departments, finer text material, and a more readable and artistic type arrangement.

Our ward takes pride in the knowledge that we have exceeded our subscription quota and are still getting new subscribers.

Sincerely,  
(Bishop) Serge J. Lauper,  
1916 Montana,  
Oakland, Calif.



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P. S. As a runner up for honors given E. S. Christensen and his fine family of boys, pictured on page 701 of the November issue, I respectfully submit the attached camera study.

## CHARM

Ogden, Utah, Nov. 20, 1935.

Dear Editor:

I ALWAYS enjoy *The Improvement Era* very much, and am always active in getting new subscribers wherever I can. I think it does a great work in the mission field. But to me the most interesting article appearing in it in my reading of it is "The Challenge of Charm," by Katie C. Jensen. I think if it were possible to get that in a pamphlet form and read it periodically, it would be a great benefit to people of all ages. If it is possible to get such a pamphlet please let me know. I'd like to get a dozen or so to give away.

Yours very truly,  
O. J. Fox.

## A TREE LOVELY AS A POEM

"WHAT AN exquisite thing is 'Three Willows,'" by Harold Homer Lyche in the September issue! How I wish he could see a certain acacia tree in blossom beside the highway near my mother's home in San Diego," writes Fava K. Parker, of Ogden, Utah. "It is a poem that makes my heart sing every time I see it, and I know he would love it, too."

"Thank you for your flattering treatment of 'Little House.'" "Little House" was featured in the September issue. We liked it much.

## ANOTHER BASKETBALL FAMILY

Leavitt, Alberta,  
Nov. 9th, 1935.

Dear Editor:

IN THE October *Era*, page 625, I was pleased and attracted by the picture of John S. Allen and his seven fine sons, and the challenge to any Church family to a game of Basketball. Although we are living in the north end of the Church and he practically in the south, I am pleased to accept his challenge. I have seven sons who are inclined to be athletic, especially in baseball and basketball, ranging in age from 13 to 33, and in weight from 95 to 175 lbs. Would have enclosed our picture but at present two are teaching school 85 miles from home, and two are attending normal school at Calgary, 160 miles from home. Won't be able to get them together until Xmas time. If satisfactory arrangements can be made for a meeting we would like to play this family in a friendly game of basketball. As I write the thought comes to me: why just the Allen family? So I extend the invitation as did Brother Allen, to any family in the Church, for a friendly game.

Yours for clean sport.  
G. E. Cahoon,  
Leavitt, Alberta, Canada.

## THANKS, RAFAELA

123 West Second Street,  
Mesa, Arizona,  
November 21, 1935.

Dear Editors:

I CAME to know *The Improvement Era* through one of your missionaries working in the Mexican Mission. As reading is one of my hobbies, I want to add this wonderful magazine to a great collection of reading material that I have already accumulated in form of scrap-books. I have found that *The Improvement Era* is not only educational, but it is also most inspiring. It certainly adds greatly to the enjoyment of life.

I am enclosing two dollars (\$2.00) for one year's subscription. I shall be waiting eagerly to receive my own first copy.

Sincerely yours,  
Rafaela Villanueva.

## PLEASE DON'T

WHEN I am dead and silent lie  
Don't say, "Here rests a perfect guy."

I wasn't;

Don't say, "Here's one who was content  
Whichever way his life was bent."

I wasn't.

Don't say, "He had a temper, sweet,  
Misfortune he did gaily meet."

I didn't;

Don't say, "He passed temptation by,  
And looked things squarely in the eye"—

I didn't—

And never, never told a lie—  
I did.

—Helen B. Richardson.



# HEPS and GUIDES For M. I. A. EXECUTIVES and Department Leaders

*A good workman supplies himself with proper tools.—These are the tools officers of the Mutual Improvement Association need in their work:*

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<b>M. I. A. EXECUTIVE GUIDE</b> .....	<b>\$ .10</b>	.....
This is a new publication which replaces the supplement. It is a guide to organization, program, procedure and other executive problems and is indispensable to efficient leadership.		
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For two years—durably bound in cloth. This is the standard record book for all Mutual Improvement Associations. It is a complete revision of the old Roll and Minute Book, providing adequate space for minutes of weekly meetings, special meetings, gatherings, etc., and also a complete roll and record. It contains all the information called for in the annual report and in addition, provision for a comprehensive, historical record and a complete monthly financial statement. Its use is absolutely necessary if your organization is to keep pace with the M. I. A. program. Each association should start the new season with this new roll book. It should then be carefully preserved for the two years and filed away as a permanent record.		

<b>INDIVIDUAL CLASS ROLL CARDS</b> .....	<b>.02</b>	.....
These cards have been prepared for convenience in marking attendance of class members at regular weekly meetings. Their use with the regular Roll and Record book insures accuracy and saves time and labor for the Ward Secretary. Printed on heavy, tough cardboard.		

## COMMUNITY ACTIVITY COMMITTEE

<b>COMMUNITY ACTIVITY COMMITTEE MANUAL for 1935-36</b> .....	<b>.15</b>	.....
This manual contains the program for the Community Activity Committees for the coming season. It outlines the new plan of organization and conduct of community activities in stakes and wards. It should not be confused with the Community Activity Manual published in other years, copies of which are still available. (See below.)		

<b>M. I. A. BOOK OF PLAYS</b> .....	<b>1.50</b>	.....
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<b>COMMUNITY ACTIVITY MANUAL (1933 Edition)</b> .....	<b>.25</b>	.....
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<b>OPERETTA INSTRUCTIONS</b> .....	<b>.35</b>	.....
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## ADULT DEPARTMENT LEADERS

<b>ADULT DEPARTMENT MANUAL</b> .....	<b>.40</b>	.....
"Brigham Young, the Man of the Hour," by Leah D. Whitson, including Hobbies and Reading. This is "the book of the hour." It is the life story of the great pioneer leader told in a new way at a time when interest in his life and accomplishments is probably more widespread than at any other time in the past.		

## SENIOR DEPARTMENT LEADERS

<b>SENIOR DEPARTMENT MANUAL</b> .....	<b>.40</b>	.....
"The Community High-Road to Better Things," by Joseph S. Geddes, including Reading and Hobbies. This is a study of community life among the Latter-day Saints and the application of gospel principles to everyday problems. Its study is highly recommended. It should be of unusual interest to Senior Class members.		

### M MEN

	Price	No. Wanted		Price	No. Wanted
<b>M MEN MANUAL AND HAND BOOK</b> .....	<b>.40</b>	.....	<b>GLEANERS</b>		
"The Leadership of Joseph Smith," by John Henry Evans. Also Public Address and the Use of the Story. Few subjects are so appropriate for study at this time by the young men and women of the Church as the life of this great American prophet. With a new approach and treatment, the author has provided a manual that should attract large numbers to these classes.			<b>GLEANER MANUAL</b> .....	<b>.40</b>	.....
<b>M MEN ROLL AND RECORD BOOK</b> .....	<b>.75</b>	.....	Leadership of Joseph Smith—Art of Hospitality and Use of the Story.		
To comply with the requirements of the M Men department it is necessary that each association be provided with the special M Men Roll Book. The information provided for is required in compiling records for Master M Men qualifications and other activities in this department.			<b>JUNIORS</b>		
<b>M MEN PIN</b> .....	<b>.75 and 1.00</b>	.....	<b>JUNIOR MANUAL</b> .....	<b>.40</b>	.....
			Happy Landings Youth—Let Us Act—Social Dancing.		
			<b>THE PROMISED LAND</b> .....	<b>.35</b>	.....
			<b>BEE HIVE GIRLS</b>		
			<b>HAND BOOK FOR BEE HIVE GIRLS</b> .....	<b>.25</b>	.....
			<b>BEE-KEEPER'S HAND BOOK</b> .....	<b>.60</b>	.....
			<b>REVIEW OF THE LIFE OF THE BEE</b> .....	<b>.15</b>	.....

### EXPLORERS AND SCOUTS

<b>LOG OF THE EXPLORER TRAIL, No. 5</b> .....	<b>.25</b>	.....	<b>BOOKS OF GENERAL INTEREST</b>		
M. I. A. Vanguards now become Explorers and join with thousands of other older Scouts throughout America in a National program founded in large part upon the Vanguard plan. Log No. 5 outlines the new features and suggests methods for the transition into the larger program. Logs Numbers 1, 2, 3, and 4 are still available and will be of great assistance to Explorer Leaders. Set of four—special price—50c.			<b>FIRST AID MANUAL</b> .....	<b>.15</b>	.....
<b>SCOUTING IN THE L. D. S. CHURCH</b> .....	<b>.35</b>	.....	<b>SUMMER CAMP BULLETIN</b> .....	<b>.10</b>	.....
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Lyman
- UTAH  
600 Vermont Bldg.,  
Salt Lake City  
919 First Security Bldg.,  
Ogden, Utah